

MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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The Publisher's Page

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VOLUME III



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1982¹⁹¹²

Denominational Week

One of the Best Plans yet Devised and How it Worked
Read What was Done at Newcastle, Pennsylvania

THE pastor, Rev. H. J. Whalen, tells the story as follows in a letter to Dr. White, of the Home Mission Society, who heartily seconded the effort:

In accordance with the plan proposed "Denominational Week" has been observed in our church, and the results gratify our highest hopes.

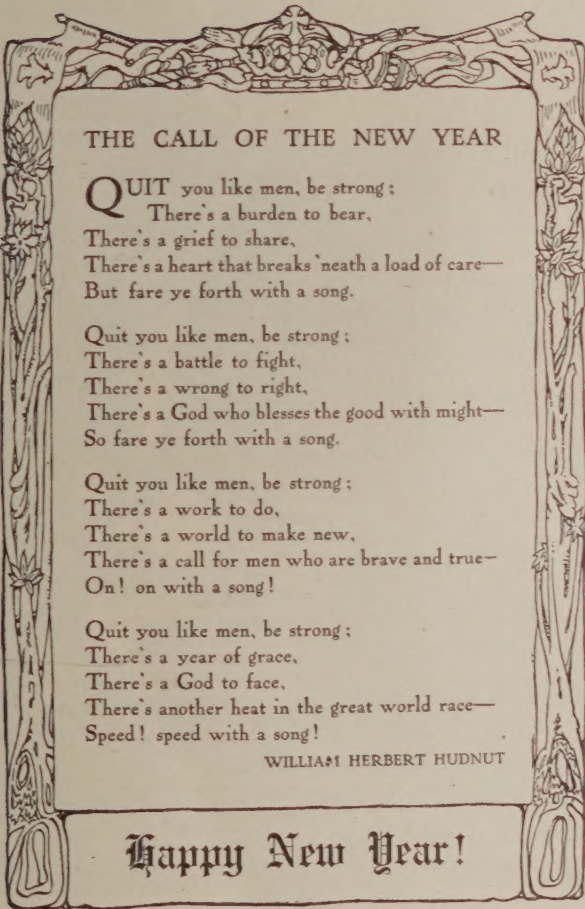
Dr. Maxwell (Home Mission Society District Secretary) began on Sunday morning with a strong, persuasive missionary sermon on "The True Christian Spirit," and followed with six evening addresses, discussing the following phases of denominational history and activity: "Who are Baptists?" "Our Work in Foreign Fields" — illustrated; "Our Work among Foreign People"; "The Call of the West"; "Our Work in the Southwest" — illustrated; and "God's Hand in Missions." His opening sermon, "The Call of the West," and "God's Hand in Missions" constitute a trinity of missionary addresses unequaled by any three addresses it has ever been my privilege to hear. A great audience attended the first service on Sunday morning, a greater audience on Sunday night, and splendid audiences every night during the week. He reached at least fifteen times as many people as were reached by the Missionary Conference held here with eight speakers.

Add, now, the definite results secured, namely: A CONTRIBUTION YESTERDAY OF AMPLE FUNDS TO PLACE MISSIONS FOR ONE YEAR IN OVER 400 HOMES, and I think the argument is complete and conclusive beyond a question. There was no canvassing, nor had a word been suggested to our people until I presented the matter at the close of my sermon, and the appeal was for the creation of a "Church Literature Fund" as outlined on the card which I enclose. The fires had been kindled.

I believe that God would honor with larger results everywhere this plan under which economy of means and human energy could be exercised.

Of course, I appreciate that not every secretary or conference speaker could produce the same results, for in few men do we find such a blending of large information, broad views and deep sympathies as our good Brother Maxwell possesses. Yet I believe the staff of conference speakers could be judiciously distributed for consecutive services in fields adapted to their reach, and the place of MISSIONS be thereby greatly enlarged in our churches.

Personally, I am very happy, for the plan of church membership carrying with it subscriptions to denominational literature I have long cherished, and rejoice in having a church and the labors of a secretary that have realized for me this ideal. We will certainly carry this plan to a wider application.



THE CALL OF THE NEW YEAR

QUIT you like men, be strong ;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath a load of care—
But fare ye forth with a song.

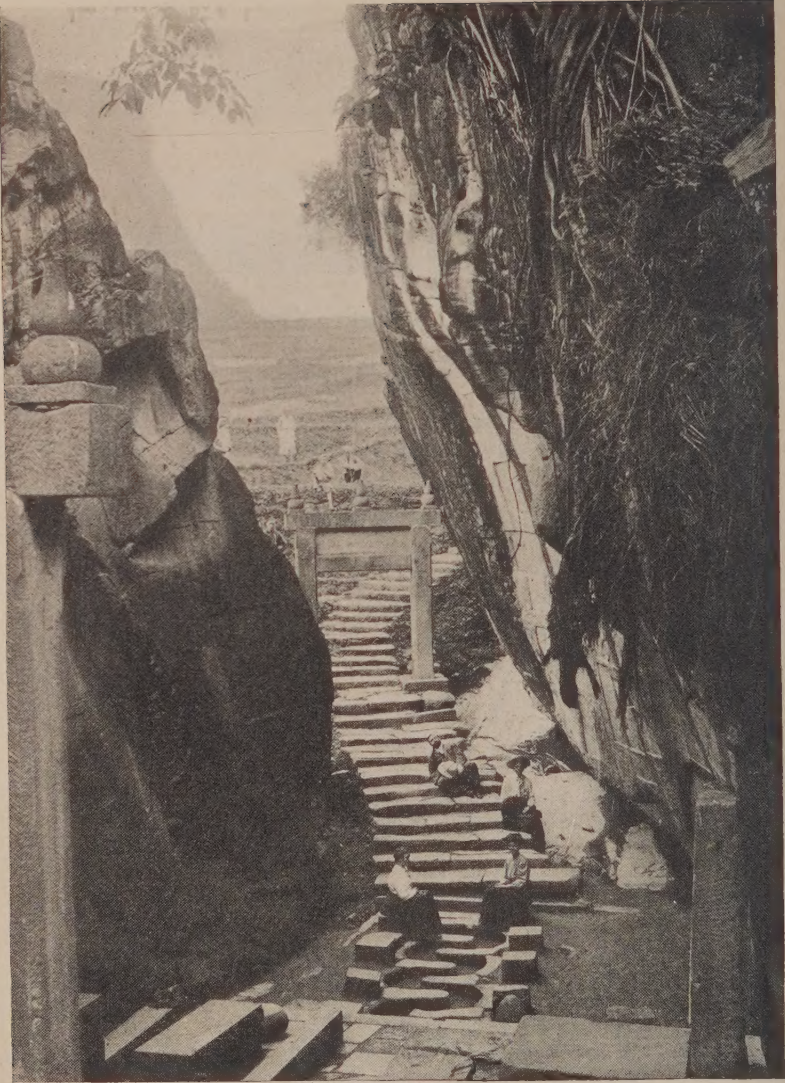
Quit you like men, be strong ;
There's a battle to fight,
There's a wrong to right,
There's a God who blesses the good with might—
So fare ye forth with a song.

Quit you like men, be strong ;
There's a work to do,
There's a world to make new,
There's a call for men who are brave and true—
On! on with a song!

Quit you like men, be strong ;
There's a year of grace,
There's a God to face,
There's another heat in the great world race—
Speed! speed with a song!

WILLIAM HERBERT HUDNUT

Happy New Year!



GORGE LEADING FROM THE YANGTZE TO THE RICE FIELDS

CHINA PROPER HAS 18 PROVINCES. AREA, INCLUDING MANCHURIA, 1,894,953 SQ. MILES. TOTAL AREA CHINESE EMPIRE, 4,277,170 SQ. MILES. POPULATION OF CHINA PROPER ESTIMATED AT 407,253,000. SZECHUAN, WEST CHINA PROVINCE, HAS 218,480 SQ. MILES, LITTLE SMALLER THAN TEXAS, 68,724,890 POPULATION. CHIHLI, IN WHICH PEKING, THE CAPITAL, IS LOCATED, HAS 115,800 SQ. MILES, ABOUT THE SIZE OF ARIZONA, AND 20,937,000 PEOPLE. POPULATION OF PEKING, 700,000; SHANGHAI, CHIEF PORT OF EASTERN CHINA, 501,441; CANTON, CHIEF PORT OF SOUTH CHINA, 900,000. THE TERRITORY OF CHINA PROPER IS LESS THAN ONE-HALF THAT OF THE UNITED STATES; POPULATION OVER FOUR TIMES AS LARGE.

MISSIONS

VOLUME 3

JANUARY, 1912

NUMBER 1

The World Currents



ST. GEORGE
From an early wood print

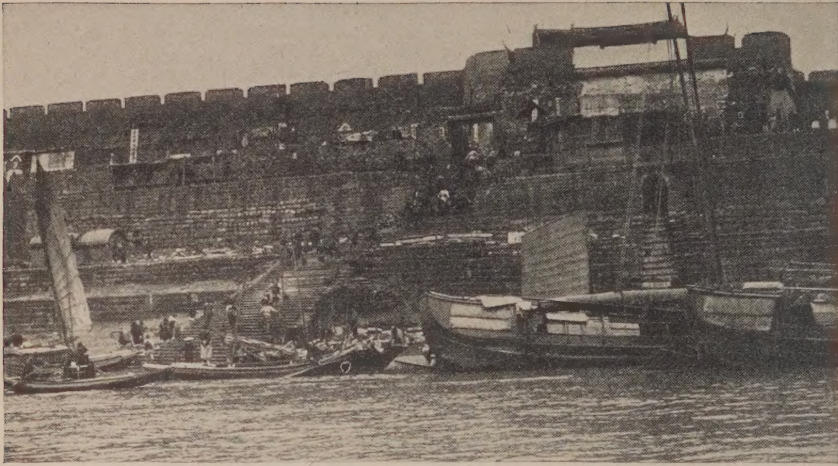
PREDICTION is difficult with regard to China. The rebels have certainly maintained ascendancy up to the present. Yuan Shih Kai has not accomplished what the Manchus expected, and seems to be unable to get a cabinet. The helpless regent has abdicated, leaving the baby emperor to other hands or to his fate. Nanking was taken without resistance, and Hankow is in dubious situation. Meanwhile the people are beginning to suffer seriously. Famine and disease threaten, and whether order can be brought out of the chaos by any body or leader remains to be seen.

¶ The missionaries and other foreigners have been carefully protected wherever possible, and reports continue favorable. Their spirit is shown in such words as these from Mr. Wellwood, of Ningyuenfu, who reached Yunnanfu in safety, with Mrs. Wellwood: "We continue our work as usual. It is better to make no change or give signs of nervousness. The people in the city are as friendly as ever." This was written when an outside mob threatened the city and the foreigners. Later he says: "There is no need to say more now. We are not helplessly nervous or anxious, and we are taking the necessary precautions to make things as safe and well as we can. We look to Him who has never failed in time of need."

¶ There are disturbed conditions elsewhere. Russia is pushing Persia to the wall, and an American has become almost a *casus belli*. Turkey and Italy are still at war in Tripoli. Bad feeling has been engendered in Germany by the Morocco settlement with France, in which England played an influential and irritating part. It seems as though the dogs of war were trying to unleash themselves at the moment when the doves of peace are hovering over the nations. We shall hope that peace will prevail.

¶ We give the latest news from China on other pages, and devoutly trust that our own Senate will speedily ratify the peace pacts with Great Britain, and thus help stay the present unhappy movements between peoples. Recent developments at home show that great wisdom will be needed to solve our domestic problems, industrial, social and religious.

¶ But let us all unite in the wish that 1912 may be a Happy New Year!



ENTRANCE GATE TO CHENG TU, CHINA, FROM THE RIVER LANDING

The Besieged Missionaries in Chengtu

A Letter from Rev. Joseph Taylor



WE are still living at the Canadian Methodist Hospital to which we came a month ago at the behest of the Viceroy, through the British Consul. The Hospital is not completed but is well adapted to our needs. Groups of missionaries live together and so cut down the number of kitchens needed. It is a fine exhibition of the spirit of union prevailing in West China to see the members of different missions combining for the sake of greater safety. We are realizing from day to day how much we have in common, and a long stride in the direction of ultimate union is being taken during these days and weeks of detention, and separation from the work. During this time we are organizing a conference to discuss some of the living questions that present themselves to us. If I quote one or two it will give some idea of the nature and scope of the discussions.

1. What constitutes the effective working of a field?

2. How should missionaries and Chinese evangelists, churches, schools and hospitals be distributed in the field?

3. Is medical education necessary?

4. How can the supply of candidates for the ministry be maintained and increased?

5. Can we unite in their training?

6. Chinese etiquette (a) in the guest room; (b) at a feast; (c) in the yamen.

We have tried to make the conference as helpful as possible to the large number of new missionaries present. At the time of writing, two meetings have been held and a deep, keen interest is manifested. There is an earnest desire so to use our time here that when the Viceroy permits us to go back to our work again we shall be better fitted to do it.

One thing that the conference is revealing is that there is a lot of waste in the West China Mission field, due to undigested theories of mission work. Our real danger is that we shall do our work with our eyes on the home churches. There is always a great temptation to do things that will sound well and read well at home. Now, if that temptation prevails it is almost safe to say that the methods of work adopted will not be the best; for they will be strongly tinged with western ideas. But we live in an Oriental country and should strive to do things in such a way that these people can appreciate,

Perhaps some one will say, Why doesn't he tell us about the siege? Well, there is little to tell just now, for all the fighting is at a place thirty miles away on the road to Yachow. When that battle is decided, we can tell better how long our stay at the hospital will be. Through all this time of trouble and anxiety we have not been in any great danger, for both the government and the "rebels" have said they would protect us. We have been treated with great care and kindness by His Excellency, the Viceroy, Chao Erh Fung, and we are all ready to bear witness to his untiring watchcare over us during these days and nights when sleep must have been a stranger to him. He has met the situation in a statesmanlike way and has made Chengtu, the storm-center of the rebellion, the safest place in Szechuan. A good deal of water has run under the bridge since 1900 and those dark and bloody days of the Boxer uprising, and the Chinese have learned that it costs much to molest foreigners, and that it is weary work paying off indemnities. But they have also learned somewhat of the motives that bring the Christian missionary to their country. They see us build schools and hospitals, and they hear us preach the gospel that demands that both prince and peasant should be

righteous. They learn of the love of God from our lips, and, in our own far-off way, they see it manifested in our lives and conversation. The Chinese are a people that recognize righteousness in action, and the most stupid are affected by kindness. What wonder, then, that there is less of outrage against the foreigner than there used to be! The kingdom of heaven seems to linger at times, but all at once we realize that it has been coming and either in character or atmosphere it has arrived.

This "Rebellion" is not a backward step. This people is beginning to reach out after the things that our forefathers won for us, and this crude and all-too-early attempt to wrest popular government from an autocratic ruler is but one of the birth-pains of a new China. Our work, for the nonce, is delayed, but if we can be ready to seize the opportunity that will grow out of this chaos and disorder, the Christian church can enter into such a heritage as she has never before possessed. The night is far spent in China and the dawn is breaking—the dawn of the new era when the Common Man shall enter into his share of the government and the good things of this nation.

Chengtu, West China, Oct. 4, 1911.



MISSIONARIES OF VARIOUS DENOMINATIONS AT CHENG TU DURING SIEGE



EDITORIAL



China in Convulsions

WE are very fortunate in securing articles on China from writers who have their information at first hand. Mr. White had exceptional opportunities for meeting missionaries and getting their point of view, and Mr. Deming of our own Foreign Society has recently come from Hanyang and Shanghai, and has made a careful study of Chinese history during his five years of service as missionary and teacher. Our readers will wish to know as much as possible about the country that is changing its civilization before our very eyes, and undergoing one of the most complete transformations in human history. The present revolutionary movements have their rise far back, and whatever the immediate outcome, all students of China agree that the old order has passed away forever. Empire or Republic, it will be a new China with constitutional government and religious liberty.

A Strategic Point

Hankow is the center of China geographically, and the center also of modern industry and manufacture in the empire. Situated on the Han, at its junction with the Yangtze 600 miles above Shanghai, it is 650 miles by rail from Peking, and about 500 from Canton along the uncompleted railway to the South China seaport. Hankow is the capital city of Central China, the market and distributing point for eight populous provinces. It has locomotive works and railway shops, the largest in the Far East. It is separated from Hanyang, the Pittsburgh of China, only by the Han River, while across the Yangtze is the third great city of

Wuchang. In the arsenal at Hanyang excellent rifles can be turned out with great rapidity, and field artillery can be forged also. The population of the three cities is placed as high as five million.

□

Modern Lighting Plants

China is adopting modern methods of lighting as well as western ideas generally. Chungking, for example, the city on the Yangtze which was a refuge for missionaries from disturbed districts further west, is installing an electric lighting plant to cost \$100,000; while Taiyuanfu, the capital of Shansi Province, is electrically lighted. Chengtu, capital of Szechuan and center of outbreak in the province, has patent kerosene lamps, which are quite common in other provinces, where oil can be procured. The Standard Oil tins are found, it is said, where even missionaries have not penetrated. Acetylene gas has been introduced, and gas to a very limited extent. In northern Shensi, native petroleum is refined and used for illumination, competing with foreign kerosene which sells there for forty-three cents a gallon. Gasolene is somewhat used in Shanghai.

□

Railway Across Africa

The French government is giving consideration to a proposal to build a trans-African railway from Algiers to Cape Colony, by way of Lake Tchad, through Belgian territory to Katanga, where it would join the British railway, which already extends nearly 2,000 miles from the Cape. Branch lines eastward would connect the Mediterranean with the Indian Ocean. The total length

of the line from Algiers to the Cape would be less than 7,000 miles, only half of which remains to be constructed. This would mean the opening of Africa to a new life.

□

General Arbitration Treaties

The general arbitration treaties with England and France have been signed by the President and sent to the Senate for ratification. This would mean a vast deal for world peace. The Senate Foreign Affairs Committee has rejected one article, as infringing upon the rights of the Senate to decide what cases shall be arbitrated. This threw the matter over to the present session. Thus senatorial "dignity" checks a mighty movement. President Taft appeals to the people and should have warm support. This is not a party issue. Public sentiment should reach the Senate promptly in regard to its duty in the matter. As President Taft has repeatedly pointed out, it is too much to hope that the broad result can be reached at a leap, but the goal is to be aimed at and steadily worked toward, and Christian sentiment in this case is rightly powerful and should be exercised to the utmost.

□

Russia's Development

While we are so deeply concerned in Russia's religious progress, it is in place to note that Consul-General Snodgrass, of Moscow, declares Russia to be the most interesting country from a commercial standpoint. He thinks we do not realize that Russia produces more wheat than the United States, and exports more than all other countries combined. Moscow is getting to be a modern city of two million inhabitants, with one of the finest street-car systems in the world. The city owns this and gives every passenger a seat. Railroads are being constructed as rapidly as possible, but not rapidly enough to cope with the grain crops. Germany is

leading in the foreign trade, Great Britain second, the United States third and far behind. Living is expensive and rents are high, but he says the Russians have the most and best things to eat and the finest cooks. The development of the empire materially is bound to be swift and wonderful. We shall hope that the political and religious development may keep pace, and along the lines of liberty and righteousness.

□

Conscience and Law

To check increasing and perilous disregard of law in our country, we must cultivate conscience. The conscience of a nation is not a judgment as to right and wrong fixed by any national or natural standards. It is the inner voice which says to every member of the nation, "I ought," and if this voice be stifled, there is nothing to hold the mass in obedience to rulers. Conscience may not be, strictly speaking, the source of law; but it is one of the sources, conjointly with social relations; and it is not only the bulwark, but as well the very life of law.

□

Why?

The benefactions of 1910 totaled \$163,197,125. It is an interesting fact that of the total, \$76,006,478 was contributed to education, \$30,475,798 to religious movements, and \$56,714,850 to general charities and philanthropies. Without doubt the tendency of the large giving seems to be toward the educational and medical research and philanthropic enterprises. No one has come forward with ten millions for world evangelization, as a stimulus to this greatest of causes. Millions have been raised for Y. M. C. A. buildings, but the school buildings so sorely needed in mission fields have found no ready millionaire friends. It would be interesting to know why the large givers, with rare exceptions, are

taking such extensive interest and making such vast investments in everything except missions.



An Essential Quality

MORAL earnestness is an essential quality in a minister or a missionary. It is a most desirable quality in any man, but it is one of the requisites in the man who is to be a religious leader. The man who has moral earnestness as a distinguishing characteristic will make his influence felt in every sphere of his contact with the world's life.

Moral earnestness is not indicated by solemnity of visage or demeanor. It is not dry dulness or professional posing. It is not dissonant with wit and humor, good cheer, habitual brightness of spirit. It is that subtle something in personality that rings true, that impels confidence, that exudes a sense of trustworthiness, of genuineness.

One of New England's most useful and learned laymen, whose death was a distinct loss to all our interests, once said that if he could choose his ideal pastor, he would take a minister who always preached as though that were his last and only chance to reach that congregation with vital and saving truth. Moral earnestness is the quality that makes a minister preach in that spirit and way, and keeps him steady to the great purposes of his high calling. It is a quality to pray for and cultivate.



"They Challenge Our Admiration"

THAT was the expression used by Rev. S. C. Freeman, Canadian Baptist missionary in India and a welcome contributor on another page, in speaking of the Mohammedans. He held up the Mohammedans as a great object lesson to Christians in all lands

in this matter of enthusiastic propaganda. He said the Mohammedan is an enthusiast in his religion, and that every one is interested in the spread of Islam. Hence its rapid extension. The Mohammedan will oppose others and propagate his own religion as though that were the one business of his life. And it should be noted that the missionaries of this religion are not priests but laymen, and are winning converts by hundreds of thousands. Then he gave the secret of their success: "One reason why the Mohammedans gain so rapidly is because they place their religion first and their own interests second."

That is a text and an example. We should agree with this speaker from India that it is a shame that we should have to turn to Mormon, Mohammedan and recent converts on our own mission fields to see what zeal is for the propagation of truth. From every mission field and from these peoples whom we are seeking to bring to gospel light come the examples of self-sacrifice and zeal that indeed "challenge our admiration." They should do more than that. They should inspire imitation. Why should the Korean Christian be more missionary in spirit and service than the American Christian? Why should the Mohammedan be more zealous for his faith than the Christian for the gospel? When shall we begin to challenge the admiration of pagan peoples by our consecration and zeal and character?



Presbyterians Pressing the Budget

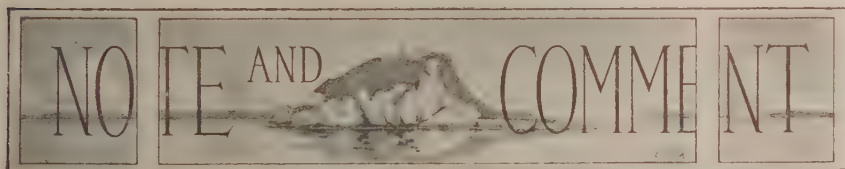
THE Presbyterians are laying stress on the Budget plan. They have taken the long step, and put all their missionary and benevolent work into one budget, under which apportionment is made to the churches. The churches are asked to give through the several appointed permanent agencies

something over three million dollars. Home Missions calls for \$1,180,416; Foreign Missions for \$1,210,000; education for \$68,422; Sabbath school work for \$164,142; Church Erection for \$73,156; Ministerial Relief for \$122,111; Freedmen for \$166,419; College Board total for \$170,253; Temperance Committee for \$19,750—a total of \$3,174,674.

The Every Member Pledge, the Duplex Envelope, the Weekly Giving—these methods now familiar to us are adopted and endorsed. The nine Boards of the Northern Presbyterian church unite in this One Budget appeal and arrangement. Rivalry and special

collections will be avoided. The Presbyterian Church will make one more move forward.

We believe that our own denomination has accepted the Budget and Apportionment plan as far the best yet proposed, and will try it out thoroughly with increasing success. It will not be long before all denominations will come to a sounder and more responsible financial basis, not only for missionary offerings but for the current expenses. The Lord's business has too often been done in any way; it should be done in the best way. When it is, we shall see a new rate of progress.



MISSIONS has reason to hail the New Year because of the unparalleled list of readers with which 1912 starts off. We congratulate the Baptists on this gain, and urge them to push the figures forward to the

Hundred Thousand line speedily. Meanwhile, it is ours to interest and inspire, and to bring the world into neighborhood. The contents for this month touch humanity at many points. Those in search of an effective short reading for a meeting will find it in Miss Johnson's "A Proof of Love." China is necessarily to the fore again, with increasing interest. We all want to hear from the brave missionaries and to know how the great Empire of China is coming through its crisis. But we also invite to Cuba and Porto Rico, to Japan, Russia and India. The messages from the leaders in woman's home mission work will be appreciated widely, and the Laymen's Movement has good news from its Massachusetts campaign. You will find no easy stopping point in the number. We trust many will feel as did the good woman in

Newtonville who said to her husband, "Don't waste your evening over those letters—MISSIONS has come!"

¶ For our fine art heading above we are indebted to Mr. C. R. Mabie.

¶ Our subscribers at a distance should understand that if they receive MISSIONS later than usual, or after the first of the month, we are not wholly responsible. Under the new order of the Post-Office Department which uses fast freight in certain states for the transmission of second-class matter, it is impossible for us to know how long it will take to get the magazine to the subscribers. We now go to press very early in the month, in order to issue the large edition of sixty thousand; and it is scarcely possible to be a live news magazine and close the forms earlier. We must ask patience. The Post-Office Department may be saving some money, but it is at the expense of efficient service to the people.

¶ The Mormon missionary's strength lies in the fact that he knows his Bible. This statement is often met and half true. He quotes his Bible and perverts it to his pur-

pose. His knowledge of the Bible and ability to quote it confuses and often confounds the hearer, who does not know the Bible, though he may be a member of the church. Bible ignorance—that is our weakness. When the Christian knows his Bible the church of Christ will be conquering the world.

¶ The cotton crop of the South is estimated at four million bales and the picking of this crop will put about eleven millions of dollars into the pockets of the Negroes. This ought to mean a large school attendance in all our mission schools, and a large measure of prosperity.

¶ Probably there are no more interesting tours to be made than those to Palestine and the mission fields. Any of our readers who are interested in a trip to Palestine, Egypt, Greece, and Turkey, will do well to communicate with Dr. Fred E. Marble, Cambridge, Mass., regarding the tour to the Holy Land which he is planning to conduct in February. The facilities and auspices are all that could be desired.

¶ The desire of Chinese to learn English, the lack of adequate text-books in their own language, and the marked superiority of American schoolbooks have combined to make a fair market in China for our American publishers. At present "piracy" of American text books by local Chinese publishers is a factor to be reckoned with, and it remains to be seen whether our treaties will prevent the clever imitation for which the Chinese are famous. Of course "piracy" of like sort is not unknown in America, so we cannot complain especially of the Chinese publishers who reproduce a good thing when they see it.

¶ It is announced from Simla, summer capital of British India, that about thirty lakhs of rupees (\$975,000) have been collected for establishing a residential Hindu university at Benares, with an adequate European staff. This indicates how the Hindus are arousing themselves to meet the conditions created by the missionary introduction of education and vital religion.

¶ How the missionary spirit shines out in the converts in lands that have not hitherto had the gospel light! Did you read the report of the Porto Rican Association last

month, and note the paragraph that told of the appointment of a missionary committee and of the designation by this committee, at its first meeting, of two of its members to visit San Domingo and Haiti with view to establishing mission work there? Porto Rican Christians out of their poverty of pocket but riches of faith evangelizing Haiti! What a lesson to non-going, non-giving, non-caring but professing Christians in our own country. What a crown for Porto Rico!

¶ Missionary stories are excellent for readings in missionary and social meetings. We feel sure that the Indian story which begins in this number will be found most interesting for this purpose. Mrs. Soule has drawn from first-hand sources for her sketch of life at Lodge Grass and some of the characters will be familiar to our readers.

¶ Dr. Mabie has been giving a series of lectures at Newton Theological Seminary on "The Minister and Missions," to the delight and profit of the students. He will give the same course in other seminaries and educational institutions. He can render no greater service to the future ministry of the churches.

¶ It becomes more and more difficult to breed the proper respect for law as administered by the courts when a United States judge sentenced a Greek importer of figs, suffering from tuberculosis, to three months in the penitentiary for customs frauds amounting to \$2,500, and only imposed a fine of \$25,000 upon a wealthy importer of silks who pleaded guilty of customs frauds amounting to \$1,400,000. The district attorney demanded a prison sentence for the rich criminal, but in vain. Such action stimulates socialism and brings the courts into a contempt perilous to our democratic institutions.

¶ One of the most convincing and readable essays we have seen in a long time is that by Prof. Edward L. Thorndike of Columbia University on "The Emotional Price of Peace." It is published by the American Association for International Conciliation, 501 W. 116th Street, New York, and may be had on application. Pastors might well use it as a sermon. Is it a pithy putting of tremendous facts.



THE GOLDEN TEMPLE, AMRITZAR, INDIA

A Proof of Love

By Anne Porter Johnson



IN a little village in India a young missionary lay on her bed, moaning and tossing with the deadly fever. The servants, with trembling voices, spoke softly to one another:

"Will the missionary's God heal the Little Miss Sahiba?" asked one, looking for a word of hope from the others.

"Perhaps He is angry with us, and will take her away to His heaven," suggested another, sobbing.

"Oh," wailed another, "the Little Miss Sahiba suffers great pain."

The physician, with trained eyes, watched intently the sick woman. At length the pain ceased, she grew calm, and, looking up into his face, said with a smile, "Doctor, I'm better now."

The physician stepped into the next room. "Miss Connor, the pain is gone now, but she cannot live. You must tell her. You have been so much together in your work—you will do it so much better than I," urged the doctor.

It was not so hard, only a word, and the Little Miss Sahiba understood.

"It is all right, Margaret," she said calmly.

All day long Miss Connor was troubled. Clearly some one must ask the Little Miss Sahiba her wishes in regard to the resting place for her tired body. They were miles away from the beautiful little cemetery in which the precious bodies of many of the missionaries had been laid away.

"I cannot, I cannot ask her—that. It is too hard," said Miss Connor. She looked appealingly around the little group of grief-stricken servants. "Is there not some one, some one else, who will?" she pleaded.

In a corner of the room sat Bua, one of the native women. She arose, and taking Miss Connor's hand in hers for a moment, softly entered the sick woman's room, and sat down beside the bed.

The group outside waited. Miss Connor, weary to the verge of collapse, leaned her head on the back of the chair, closed her eyes, and prayed that God would guide the native woman in her words.

When Bua came out, she looked at Miss Connor in puzzled silence. Her mind seemed to be studying something that she could not comprehend. Her face was like the face of one who had seen a vision so strange as to confuse and amaze the beholder.

"I never knew before!" she murmured over and over. "I never knew before!"

"What is it, Bua?" asked Miss Connor.

"Oh, the Little Miss Sahiba wants

to be buried here, right among the black people—her people. She calls us her people," replied Bua, softly, struggling with her feelings. "She says it's so far down to the missionary's cemetery, and anyway, she would rather rest among us."

"I—I thought so," replied Miss Connor, her heart aching at the thought of the lonely grave so far away from friends and home-folks.

"I believe it now," continued the native woman.

"Believe what, Bua?"

"I believe that the missionaries really love us," said Bua, simply. "You said you did, but I never believed you would leave your homes in the far-off beautiful America, just because you wanted to help the poor, black people of India. I said it was for the money, or to find favor with your God, so that He would give you a high place in His Heaven, or to atone for some sin, but I never believed it was for love. But the Little Miss Sahiba wants to sleep among us, and now I know she loves us. Yes, it is true," she continued musingly. "The white Little Miss Sahiba wants to be laid away among her black people. I know it now! She loves us!"

"She loves us," the other servants whisper to one another, as Bua spread the strange request of the missionary. "We know it now!"

"The Little Miss Sahiba loved us," they say proudly, when they pause at her grave in the native cemetery, "and so we love and worship her God."





THE FOREIGN CONCESSIONS AT HANKOW AND FOREIGN WAR VESSELS

Illuminating Impressions of China

By J. Campbell White

GENERAL SECRETARY LAYMEN'S MISSIONARY MOVEMENT



TWELVE and a half days over the Trans-Siberian route now take one from Pekin to London, a distance of more than seven thousand miles. The time is being gradually reduced as railway facilities are being improved. In a few years, with shortening of routes and increasing of speed, it will be possible to make the journey in about one week. In the building of this Trans-Siberian Railway, Russia spent some three hundred and ninety millions of dollars. The line is now being double-tracked, which will greatly strengthen Russia's hold in the Far East.

As one travels through Manchuria, he is not surprised that nations have thought it so valuable a prize. It reminds one strikingly of the great rich prairies of Western Canada, though its latitude is the same as that of the Northern tiers of the United States. The fourteen millions of people now living in Manchuria are but a fraction of the population which this vast area is capable of supporting. As the last great battle-field of the world, and promising to be the scene of

further gigantic struggles before the territorial boundaries of China, Japan and Russia are finally settled, it is one of the most interesting places on the political map. The question will probably be settled largely by priority of occupation. It is said that about a million Russian peasants are migrating each year to the region east of Lake Baikal. We have been meeting whole trainloads of them at rather frequent intervals. Efforts are now being made to induce Chinese in large numbers to emigrate to Manchuria. If once they occupy and cultivate the soil, no other power is likely to be able to dislodge them.

China and the Chinese people make a profound impression upon one as he comes into close contact with them. Industrious, peaceful, patient, patriotic, persistent, prolific, and with natural resources beyond computation, the Chinese nation is bound to come into a primary place among the nations of the earth.

In the year 1900 the Hon. Chester Holcombe, for many years Interpreter, Secretary of Legation, and Acting Minister of the United States at Pekin, in his illuminating book, "The Real Chinese Question,"

mentioned three of the reforms most fundamental, in order that China might develop strength:

1. The establishment of uniform and invariable systems of weights, measures and coinage.

2. The readjustment of the salaries and pay of all officials and public servants upon a reasonable living basis, coupled with the prohibition, under the most severe penalties, of the receipt of any sums of money from the people. (In other words, the elimination of official oppression and graft.)

the people generally, and about four-fifths of the production of opium in China itself has already been stopped. The earnestness with which this reform is being pressed reflects great credit upon the Chinese.

Other notable reforms have also come during the past few years, chief among which has been the entire reconstruction of the Chinese system of education. There are now over 42,000 modern schools in China, with over one and a half millions of students attending them. Those who have watched the development of these schools most closely for the past five years declare



THE YACHOW THEOLOGICAL TRAINING SCHOOL

3. The removal from the official service of China of every victim of the opium habit. This reform was mentioned as by far the most difficult of the three.

While only eleven years have passed since the above conditions were laid down, it is noteworthy that two of them are already on the way to practical fulfilment, namely, — currency reform and opium prohibition, and the third is under serious discussion in the various Provincial Assemblies. While the currency reform is still in its initial stages, the prohibition of the growth and use of opium has already gone far beyond what Mr. Holcombe proposed. Not only is opium being prohibited to officials but to

that the educational progress has been truly phenomenal, and that the only hope of Christian schools and colleges continuing to maintain their position of leadership in China is that they shall become union schools and colleges and universities, instead of denominational institutions. Already union has been consummated in educational work at several strategic centers, and missionaries must be acknowledged as the leaders of Christendom in both the spirit and the form of practical Christian unity.

The following five reasons are given by a prominent Chinese official for the unique

influence of America and Americans in China:

1. The refusal of the United States to participate in the opium traffic or the Chinese coolie trade.

2. The absence of any desire to encroach on the territorial rights of China. This is in striking contrast with the policy of Russia, France, Germany, Great Britain, and Japan.

3. America's action contending for the integrity of China.

4. The remission by America of a part of the Boxer indemnity.

Christian. This school and its steady output of the choicest of China's young men who are coming for prolonged residence and study to America, is one of the most hopeful and promising facts in the life of China today. America's unselfishness in the matter of the Boxer indemnity has given her a position of absolutely unrivaled influence. No other nation has an opportunity remotely approaching this, of making the leaders of the new China that is soon to be.

All told, there are now about 700 Chinese students in America. It is impossible to



MRS. SALQUIST'S BIBLE INSTITUTE AT YACHOW

5. America's willingness, in general, to give China a square deal.

By an arrangement that is entirely satisfactory to the Chinese, some \$250,000 a year of the Boxer indemnity due to the United States, is being applied to the education of Chinese students in America and to the support of a Chinese-American school in Peking, where Chinese students are studying English and otherwise preparing for further study in the United States. There are seventeen American teachers in this school at present, and 430 Chinese students. About fifty of these students are being sent each year for further study to America. The Principal of the school is Mr. Chang Behling, a very earnest and devoted Chinese

estimate the influence which these men will ultimately exert in the Far East. Their presence furnishes an inspiring opportunity for Christian influence. Quite a number of them have already been led into the Christian life. They should be introduced to the Christian home-life of America, than which there is probably no more impressive exhibition of the uplifting power of Christianity, especially to an Oriental. It is difficult to realize how far-reaching may be the influence of a single act of thoughtful consideration for these men. One of the most active and useful Christian laymen in the whole of Japan today traces his sense of personal responsibility to a single interview with the late Mr. Robert McBurney,

of New York, who approached him as a stranger at the close of a church service in New York and showed a genuine interest in him. Though he never met Mr. McBurney again, this Japanese layman has been going on doing personal work with others year after year, as the result of the lesson he learned that day, and many men have been led to Christ through his influence.

During our seven weeks in China, it was our great privilege to meet face to face about 1,200 missionaries, at Kuling, Mokanshan, Kuliang, Shanghai, and Peking. The first three of these places are popular summer resorts where Missionary Conferences are held each season. One resolution of special importance was unanimously passed at all three of these Conferences this year. It calls upon the Continuation Committee of the Edinburgh Missionary Conference to appoint a commission of six men — two experienced missionaries, two Chinese leaders, and two experts from the home lands — to go into a comprehensive study of the situation in China, spending a year or longer if

necessary in their investigation, and to make recommendations to the Christian forces now at work on the field and also to the churches of Christian lands. This is one of the most statesmanlike proposals ever yet offered, looking towards the unification, correlation and maximum efficiency of all Christian forces in the evangelization of China and the world.

Only second in importance to this remarkable resolution was the discussion at all of these conferences of more scientific methods of mastering the languages of mission fields. There was a general consensus of opinion among the missionaries present that from six months to a year of time would be saved by the average missionary if the best methods of acquiring the languages could be generally adopted. As there are now more than 20,000 missionaries on various fields, it can readily be estimated how many thousands of years of time in the aggregate would be saved by higher efficiency at this point of missionary administration.

There are now in China some 4,600 mis-



CHINESE COOLIES: ONE ON LEFT TYPICAL OF THE CARRIERS BEYOND YACHOW;
ONE ON RIGHT BELONGS TO THE PLAINS

sionaries of evangelical churches. According to the best consensus of judgment of leaders in different parts of the empire, this number should be at least doubled during the next three or four years. There should also be a great development of union educational work at influential centers. There has probably never been a time in the history of the world when such a vast number of people have been so open to Christian influence. Much of the present intellectual awakening of China must be attributed to the direct and indirect influence of Christian missions. Missionaries know the people far more intimately than any other class of foreigners and command their confidence as no other class is ever likely to do.

To pervade China with Christian truth

and life is the most colossal single task ever undertaken by the Christian Church. The quarter of a million converts now gathered are but one of many indications of the tremendous impact which Christianity has already made on this nation. Nothing but infinite Power could have produced the results that have already been accomplished. One fourth of the whole human race here await the dawn of a new spiritual day. The door was never so wide open as it is now. The church of our day can plant the Christian banner in every community of this vast empire, if it will. I know of no greater opportunity for the investment either of one's life or one's possessions than in the spiritual emancipation and uplift of the Chinese Empire.



THE FOREIGN BUND AT HANKOW, CHINA



*From "Cuba and Porto Rico," published by The Century Co.
By courtesy of the Century Company.*

A STREET IN SANTIAGO

Cuban Impressions

By Rev. Frederick M. White, Ph.D.



UBA is the land of sunshine. Never shall I forget the glorious sunrise and the green hills of Nipe Bay that early morning of February. We had left Boston and New York in the grip of a northern blizzard. How the taxi slid and swirled on those slippery avenues, as I rushed to the Home Mission headquarters at 23 East 26th Street for the latest news from Cuba, and then to the good ship, on the day of my departure.

Nipe Bay. Sixty millions of American dollars invested here in ten years. Sugar mills, iron mills, docks and warehouses show our enterprise and guarantee of a greater commercial Cuba of tomorrow. However, on deck one morning, I watched a pelican catching his breakfast. He was followed by another livelier bird. Just as Mr. Pelican came up out of the water, the other bird would alight on his head and snatch the fish away from his clumsy beak. "Poor old Cuba!" I said to myself. Since the days of the pirates the island has been the pelican, its resources caught away to

enrich the nations. Nevertheless, the pelican kept on fishing till he got his share and then flew away home contented.

The first night I spent on Cuban soil I stayed at a hotel in an American colony. In the evening the American residents began to drop in till the parlor was filled. One expressed a regret that he could not hear me preach. At that I replied, "Oh, I will give you a sermon right on the spot. Here you men are making your money under a government which permits cock-fights and legalizes the lottery. Why don't you become citizens here, organize and elect a representative to the Cuban Congress who will at least protest against these practices?" They would never do that. "Well," I said, "this is not the first time I couldn't get my preaching practiced, but I believe that is what you ought to do." Many Americans want the United States to govern Cuba, but I didn't find one willing to give Cuba representation at Washington to help govern America. Some of these American colonists are fine Christian people, just the kind of moral reinforcements Cuba needs.

But they are not all such. I met one young

man who in ten years has made a fortune of \$50,000. His profits of course were on the basis of a very large per cent. He said his motto always was, "If you think I am overcharging you, remember I need the money." At the Camaguey Hotel, one of the best in Cuba, where the officers of the Seventeenth Regulars had their quarters during the war, I met another. He said he was there founding Sunday schools and selling orange groves. I mentioned the lesson on Elijah. He responded sympathetically, but said he felt he could never forgive Elijah for promising if he was given the victory, he would sacrifice the first person coming out to meet him, and that was his daughter. I told him, I had heard of Jephthah's rash vow, but I wasn't sure even that Elijah was ever married. He blushed and wanted to introduce me to the bartender, but I declined. On another day, a land agent tried to persuade me to stop off at his place and not go to Santiago, saying that smallpox had just broken out in that city. I looked at him doubtfully and said, "Mr. —, since I have been down here, I have heard that every worm in Cuba has got water on the knee." There wasn't any smallpox in Santiago.

At last, getting by American business and colonists, I reached the missionaries. They touch the real life of Cubans. A traveling companion who makes frequent trips to the island said to me, "The missionary work is the very best foundation for business." Our Baptist workers all speak the Spanish language. Our rapid progress is due partly to that. But it is not always easy to translate English into Spanish. One Friday evening in Camaguey, I attended the Baptist Sunday school teachers' meeting conducted by Pastor D. A. Wilson. On the wall I had found Marion Lawrence's famous motto which I tried to translate (*Nuestra Divisa*). Soon Pastor Wilson asked my views on the lesson, and in expressing them I remarked that one of the prophets was "a good mixer." "Brother," he said, "let me warn you now not to give me any phrases like that to translate when you preach for me Sunday." Of course, idioms are untranslatable. The following Sunday we got along famously, and I looked into the faces of Cuban men and women, fellow Baptists, who gave rapt attention to the sermon. The same impression of this gift of tongues was made upon me when

Dr. Moseley at the Cristo College chapel exercises turned my English into Spanish, and the other various members of the faculty turned from one language to the other with utmost ease.

Our missionaries get very close to the people because they get into the homes in true pastoral work. It is this home touch which is producing the most fruitful results. While I was in Camaguey, Pastor and Mrs. Wilson journeyed to a small village where the gospel had never been preached before. But it wasn't enough just to preach a sermon; at the close, the missionary began to mingle with the people, engaging them in personal conversation. I think the sermon must have been like the leading article in the February number of *El Mensajero*, which Pastor Wilson edits, on "The Roman Church and Liberty of Conscience, the difference between Romanism and Protestantism." Because one man said, "That must be the truth, it is the truth, before this we have been deceived." Miss Barkley has built up a fine Sunday school at El Caney by this same method of personal visitation. The Roman priest there has done something his church has never been known to do before in that place, he has started a Sunday school too, saying, "Those Baptists are getting all our children away from us."

The missionaries also win favor with the people by emphasizing church music. The Cubans love music. Pianos are everywhere in the towns and cities. I was pleased to open the Spanish Baptist Hymnal and find many familiar tunes doing service in Cuba: "I will sing the Wondrous Story," "Blessed Assurance," "Sweet Peace the Gift of God's Love," "Pass me not, O Gentle Saviour," "Yield not to Temptation," "I'm the Child of a King," "Shall we gather at the River?" "Will there be any Stars in my Crown?" and "I want to see my Saviour first of all." It was very sweet to hear these old tunes with words in musical Spanish. They had a new meaning sung by Cuban Baptists in the language of the once mighty empire.

The greatest missionary enterprise I saw in Cuba was the College at El Cristo. Moseley Hall for girls, Treat Hall for boys, and the Cristo Baptist meeting house are three very excellent buildings, but best of all they are in almost constant use. It pays to invest money in educational work on such

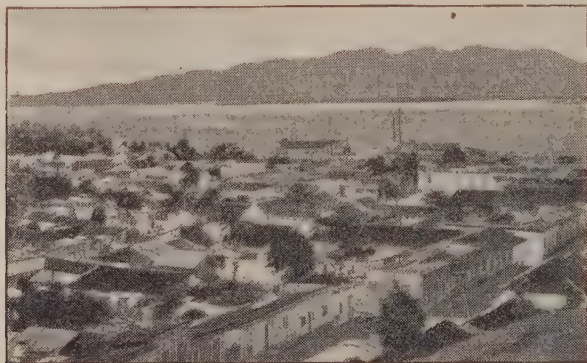
a campus. Cuba is undergoing a widespread reform in religious education. The interdenominational Sunday-school organization, the Y.M.C.A. and local pastors are all doing their part, but I felt that here at Cristo, where we had young minds under instruction every day in the week, we were doing the most thorough work — training the future leaders. Until Cuba develops its own public school system, Cristo College will present the greatest missionary opportunity on the island. Then, as the years advance, the College should be strengthened so as always to be a leader of the new era in Cuban education. I hold no retainer, but I think that even fifty dollars for new reading books in the library would help cheer some dormitory boy on a lonesome Sunday.

The day I stepped out of the Palace of Justice at Camaguey, just after a pleasant interview with the *presidente*, who promised me a seat of honor at a court case the following afternoon, I looked over opposite at our model Baptist meeting house. I felt proud of our Home Mission Society. The following week I was in Santiago, and the same elated feeling came over me as I looked up at our Baptist edifice in that city. It is wise strategy to erect such buildings. They are attractive to a people long accustomed to substantial architecture, and give a per-

manence to our efforts which cheer on our workers. Personally, however, I should like to see all our meeting houses in Cuba roofed with tiling. Shingles are only a makeshift in such a climate; they cannot long endure the heat and rain of the tropics.

The last night I was in Santiago I heard the playing of the municipal band on the plaza. During my stay there I had visited the battlefield of San Juan. I had sailed down the mountain-bordered harbor and in the shade of the sail watched the clouds trailing over the dark brown crests. I had floated over the spot where Hobson sank the Merrimac. I had climbed up from the water's edge to the top of old Morro Castle, whence I could see peaceful fishing vessels where our grim fleet once lay anchored. But I never felt the thrill of what the War of 1898 meant till that last night of music and enthusiastic cheering, when over and over again the thirty pieces played the Cuban national hymn.

Beyond the Cuba of yesterday and today we see the Cuba of tomorrow, in which we shall continue to see the gradual consummation of the wise foresight of the Home Mission Society and our devoted Baptist leaders and workers, who are giving Cuba its richest blessing and supplying it with its greatest need — a pure Christianity.



SANTIAGO AND ITS BEAUFUL HARBOR



For the New Year

D THOU hope of all the ends of the earth, God of all grace and truth, grant that all Thy children calling upon Thee may be joined in the fellowship of one Holy Spirit and in the true brotherhood that is in Christ Jesus. By the memories of Thy love and abundant mercies in past days, may we be encouraged as we move out into another new year of life. May it be a better year than any of the past in enlargement of love, faith and service. Grant unto all peoples the knowledge of Thy saving grace in Jesus Christ, and to this end quicken the missionary impulse in all our hearts. Deliver us from all low and unworthy aims and desires. Decrease the desire for quick riches, and increase honesty and righteousness among all peoples. Lift us up, O Lord, into the realm of spiritual appreciation, into daily communion with Thyself, the only source of our strength and confidence. Especially do we pray for peace among all nations, and for those peoples long in bondage who are struggling toward light and liberty. Bless in these days of trial and uncertainty all missionaries in troubled lands, and graciously safeguard them. By Thy perpetual providence carry out the work of man's salvation, and give us the joy of being co-workers with Thee, we humbly beseech Thee. Clothe Thy servants everywhere with glory and beauty of character, and fill them with the spirit of the Master. Thy Kingdom come and Thy will be done in all the earth. Amen.



PRAY—

That the year 1912 may be one of marked spiritual quickening to all churches and Christians.

That the missionaries in the Far East may be kept in safety and fitted for the larger opportunities providentially opening.

That the churches of our country may rise to meet the new emergencies and needs at home and abroad,

God's Revelation among the Nations

Read Ephesians 2:18 to 3:7. "No more strangers and foreigners" shall there be when the "one spirit" has made all "fellow-citizens" of the "household of God."



To Think Upon

Asceticism grew out of the wrong notion that sacrifice of self is acceptable to God as an act. Sacrifice is not acceptable to God unless it is done for others. — M. B. ANDERSON.

Our Society has given 135,000 redeemed souls to India. The Anglican Bishop of Madras says it seems to be clear that God means to regenerate India from the bottom upwards. Among the upper classes, bound by caste, claiming to possess the real religion, there is almost no result. But among the outcast peoples the gospel is doing its work. The Karens were degraded and enslaved before the Christian Missionaries came. Now they are a fine, strong people, with a future of influence. Shall we give up such work, when within the next fifty years thirty millions of these people may be won to Christ? — T. S. BARBOUR, D.D.

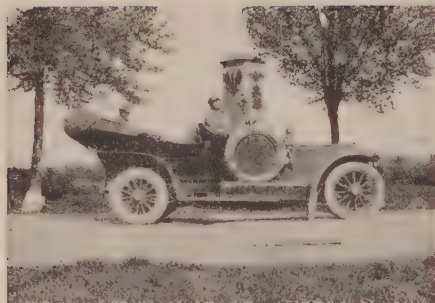
The greatest girdle thrown around the earth is that of Christian brotherhood. — A. W. ANTHONY, D.D.

Let the mind of the Master be the master of your mind.

The best selling book in Syria and Egypt today is the Arabic Bible. — Henry H. Jessup.

Jesus saith, Let not him that seeketh cease until he find, and when he finds he shall be astonished; he shall reach the Kingdom, and having reached the Kingdom he shall rest. — From a recently discovered Egyptian tablet.

Blessed are the pure in heart: for they shall see God. — Matt. 5: 8.



PASSING RUSSO-GERMAN FRONTIER



LAST STRIPED BAR AT BORDER

The Story of a Checkered Life

By Louis R. Patmont

THIS SKETCH OF A RUSSIAN CHRISTIAN, DRIVEN FROM HIS COUNTRY, WAS WRITTEN AT THE EDITOR'S REQUEST



IT was under the reign of Czar Alexander I that my grandparents wandered from Germany to Russia. They belonged to that high-minded class of people who contributed very much toward the uplift of that great empire. My father was converted — at a time when the persecution of evangelical Christians was very great — in his twelfth year, and my mother in her eighteenth. I was born July 6, 1884, in Lodz, and spent a part of my early youth on a farm in the Russian Ukraina. There I received my first impressions of the real destiny of life. Thrilling and fascinating are the remembrances of those childhood days! The thought of heaven was an influence that gripped the young mind, expanded the awakening spirit and attracted it in the direction of the ideal.

We were a family of eight, four of whom passed into the beautiful land beyond the sky. My father was a colporter and evangelist. His missionary trips extended through Poland, and mainly in the Gubernium of Volhynia.

I vividly recollect one of my earliest experiences having taken place here. It was winter, and my father desiring to go to a distant village took me with him in his sleigh. It was a bitter cold day, and the wolves in that vicinity were numerous, threatening us with their terrible howls. My father, fearing they might devour us, hid me in a haystack where I remained all alone till the next morning. My father came to get me when all danger was over.

My parents later returned to Lodz, at which place I was sent to school. My free time during the day I spent in the flowery meadows of that vicinity, and in the beautiful woodlands, meditating and dreaming. Lodz is a city of 350,000 inhabitants. I attended Sunday school at the only Baptist church, whose members are counted by the thousands. Since character is formed or governed mainly on the basis of whatever interests him most, that which is dearest to his heart, what a blessing it is to instil into the heart of the child a love for the stories of the Sacred Word; then when the child reaches the age of self-consciousness it aspires to the noblest

ideals, it learns that the yearning in every human heart for peace and happiness can be found only in the possession of a "conscience void of offence toward God," and not in the things of the world. Musically sweet and resonant will resound from the depth of its soul the echo that "God is love."

Often have I wished that I were again in the halcyon days of my childhood where joy abounded and care was unknown. My rosy pathway was be-

into many a young life. At the age of twelve I also conducted religious meetings in a suburb. My audience consisted of about a dozen boys and girls, but this remained not always so. These young people became older and realized their work. Today there stands there a growing church with many members. Space would not permit to go into details in telling how wonderfully the mighty hand of God worked

Then in the prime of youth I sailed out



RUSSIAN MAIL COACH, OLD STYLE STILL IN USE

clouded only when sin and sorrow entered my experience, but, thank God, that in my early Sunday school days I heard the story of Christ the Redeemer from death and condemnation, and I obtained the new life by faith. The impression made upon my soul by the first understanding of the mystery of the cross and the words of the Saviour's love have clung to me unto this day. With great joy and pleasure I followed the Lord in baptism on November 25, 1895, the rite being performed by Pastor Albert Gutsche of the Baptist church in Lodz. Ever since it has pleased the Lord to use me as an instrument in His hand for the salvation of many souls. With others, I organized a boys' club through which much blessing came

upon the ocean of life. A handsome pocket Bible was given me to be a token of remembrance, and it has served me as a most useful compass. Although my course led through places of danger and shoals of temptation and strife, I had many blessed experiences of victory. I went to Germany for an education. When afar from home I was ever kept safe in answer to the prayers of a loved mother and father and by the admonitions of God's Word.

Upon my return to Russia I decided to continue my study of art in Moscow, the capital of Russia prior to St. Petersburg, and now the center of Russian commerce. The first awakening of the revolutionary spirit was manifest a few days after the declaration of the

Russian-Japanese war. The entire body of students of higher learning engaged in an anti-government demonstration which nearly cost me my life. Things were so confused that I was compelled to leave Moscow. I sympathized with the party who stood for the right and freedom of the people. From Moscow I went to St. Petersburg, still believing in the cause of liberty. It was God's kindly providence which spared me in the great Bloody January Massa-

along the coast, and rocks jut hundreds of feet above the roaring sea beneath, filling one's soul with an overwhelming impression. I often bathed in the crystal waters by the rugged shore. Birds fly over the lonely sea, and the fleecy clouds float like fantastic islets across the azure sky. Near the coast in the bushes porcupines are very numerous, and are eagerly sought and eaten by the camping gypsies. I visited Reval, Riga and Kieff, and then settled in



FERRYING OVER THE RIVER DESNA

cre in 1904. From the capital I went to Finland, a thickly wooded country with its decided natural beauties and storm-swept coast. Here in this beautiful and picturesque country I spent many pleasant hours. The Finns are a people of earnest character, who have imbibed a deep-seated love for their land, and still hope to throw off the yoke of the Czar and restore their country to the old-time glory. They have well cultivated farms and comfortable homes, and their whole make-up is nobler than that of some aristocratic Russians, whose blood is still polluted with the despotic tyranny of their inglorious ancestors.

I then traveled through the Baltic Provinces. There are wonderful scenes

Rostoff on the Don River, well known for its pogroms and revolutionary movements. There I made the acquaintance of the great Russian Baptist, Masajeff, who has been a decided inspiration to my life, and was privileged to attend the first Baptist Congress, after the manifest of religious freedom in Russia was granted. I engaged in a private business, and preached the Word whenever there was an opportunity. In the summer of 1904 the members of the local Baptist church undertook a missionary tour to a village about twenty miles from Rostoff. When we arrived there was suddenly a great gathering of people. They were armed with clubs and sticks and beat us most unmercifully. It was only with the utmost agility that we

succeeded in turning our horses and fleeing for dear life. Arriving in a neighboring Armenian village, we were graciously and willingly received by the people, who did all in their power to alleviate the suffering of those most sorely afflicted. Some of us returned later to look for those who were left behind. As we crossed the plain that separated the two villages, we again met our well-armed pursuers, who threw themselves on us with wild eagerness, and again we fled like a flock of sheep surprised by wolves, some falling into their clutches. I still wished to assist or save some oppressed brother, when an incident occurred for which I ever will thank my Lord and Master. Suddenly I saw before me two mounted men. I knew that to flee again was impossible. After having whispered a few words of confidence and prayer to my King, in whose service I stood, I faced the enemy confessing Christ boldly. At the same time I unbuttoned my coat, presenting my chest to one of the grimy-looking men, who was armed with a hayfork. The two remained for a while conversing, and then turned their horses and vanished into the darkness of the night.

Later we managed to get our party together, some heavily beaten and injured, but rejoicing in Christ, for whose sake they were found worthy to suffer. Not long after this an Orthodox Russian fanatic threatened to kill me, justifying his attempted murder on the grounds that I was not a Greek Catholic.

After this experience I took advantage of an opportunity to see the beautiful Crimea and the great Caucasus. I will not take time to tell of the hundreds of simple evangelical Christians who were sent to prison and banishment in Siberia and the Caucasus, for the cause of Jesus Christ suffering the loss of all things, the Russian clergy having had absolute power over their fate. Every one not belonging to the Orthodox Church of

Russia was considered antagonistic to the autocratic and despotic reign of the Czar.

Primitive Christianity was considered a thing of the past. Those who worshiped God in sincerity and truth were to be found outside of the pale of this political institution, which professed to teach religion, whereas it is but a cloak to befool and oppress the benighted people. For a long time Protestant worshippers had held gatherings in hidden places, and baptisms were administered nights when the heavens were bright with the crystalline stars. But they were assured of the very presence of their Lord and their hearts and souls were filled with unspeakable joy and peace, which the world knew not.

In the mean time Russia had been defeated by the Japanese. Peace was declared, but civic revolution broke forth anew. I returned to my home, and was forcibly enlisted in the army, contrary to my will, for I did not want to participate in the massacre of my own people. I shall never forget the streams of blood I have seen shed of a people that demanded liberty.

It was during the autumn of 1905 that the shooting was at its height. No one was safe. It was dangerous to look out of your window, for a stray bullet might hit you. A boiling condition in my regiment forced me to flee for my life. One night in February, 1906, I managed to escape with the assistance of some German friends and reached home safely. On that evening I went to the Baptist Young Men's Club, whose vice-president I had the privilege to be, bidding them farewell forever in this life. The next day I parted from my loved ones. My dear old mother's heart nearly broke, realizing that I was to sail for the new world.

In secretness I sailed for America, "the land of the free." Upon my arrival in the United States I was un-

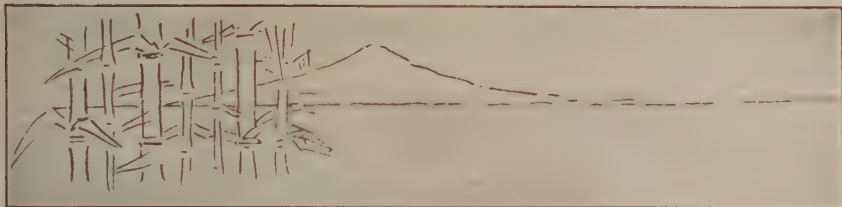
decided as to what I should undertake, in order to make an honest living. Not being able to find the proper situation, I determined to make a voyage to South America. Returning to the States I settled in Newark, N. J., where I established a contracting business. There I endeavored to bring to life a mission work among the Slavish people. There were only three of us who were members of a Baptist church in Newark at that time and able to speak the Slavish language. This work also developed into a promising Baptist church. It was not very long before I felt called to engage in mission work among more than 25,000 Poles and Russians of Newark, and soon a mission was organized. In the mean time my loved ones came to this country, and my father took charge of the mission work,

while I decided to prepare for better service through studying for the ministry.

In the course of time the Newark Baptist City Mission, the New Jersey Baptist Convention and the American Baptist Home Mission Society became interested through Secretary Dewolf of Newark, to whom it is partly due that now there can be found a prosperous church with its own church home at 30 Richmond Street. There is a heavy mortgage on the church property, but the Lord who in His providence brought his child from far-off lands to a distant place in a New World to fulfil a mission will also take care of the welfare of His own work. As for His workers, I believe obedience to the Great Shepherd's voice and endurance in the pathway of love and virtue will certainly bear plentiful fruit in time and eternity.



H. SAGAE, MILKMAN, DUNCAN BAPTIST ACADEMY,
WHO SUPPORTED HIMSELF BY HIS MILK ROUTE



Duncan Baptist Academy, Tokyo

By Prof. Ernest W. Clement

FORMERLY PRINCIPAL OF THE ACADEMY



THE history of the academy may be divided into two periods, one of anticipation and the other of realization, or the prehistoric and the historic. Then the historic period may be divided, according to two plans, with reference either to location or to status. By the first plan we have the Tsukiji Period and the Ichigaya Period; by the second the Unlicensed Period and the Licensed Period.

It may be difficult to ascertain when and where the first idea of a Baptist academy for boys in Japan originated. It is sufficient for our purpose to emphasize the fact that both Japanese Baptists and foreign missionaries desired such a school for several years before it came, and prayed and worked for its establishment. But there was not much real encouragement until about 1890. It was in 1891 that the writer returned to America from his service as English teacher in the Ibaraki Middle School, Mito, and was expected to come back to Japan in the fall to start the desired school. Unforeseen obstacles in America prevented the fulfillment of the plan until 1894, when he was appointed for that purpose by the American Baptist Missionary Union and reached Tokyo in February, 1895. A site was fortunately available, and the opening of Tokyo Chu Gakuin on September 10, 1895, brought to a close the period of anticipation.

It is interesting to note that in many cases there was an interval of two years between important events in the school's history. For instance, the school opened

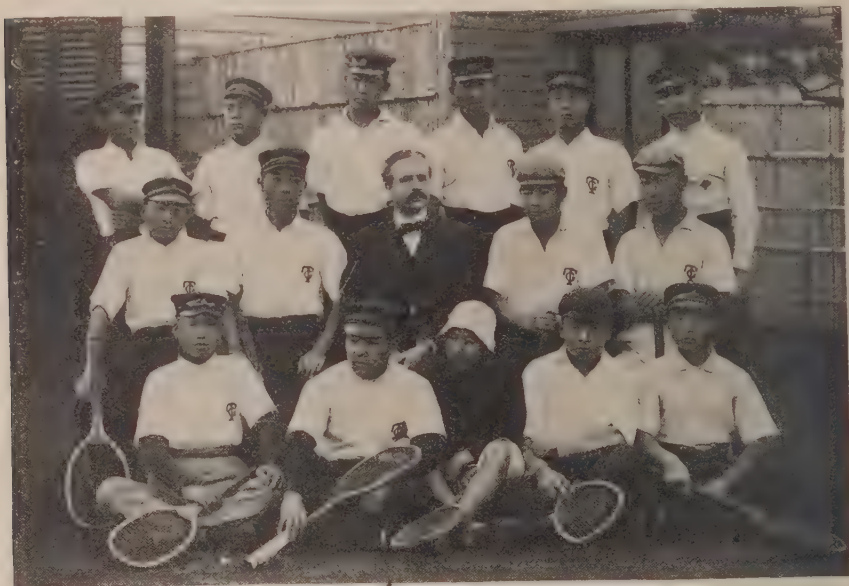
in September, 1895; in September, 1897, came the typhoon, which tore the roof off the school building and compelled a removal to cramped and unhealthy quarters; in September, 1899, the school removed to the present dormitory, of which it used the lower floor for recitation rooms; in September, 1901, a new recitation building was dedicated; in 1905 the school received official license as a Semmon Gakko (Special School); in 1907 the first class in the Kotokwa (higher course) graduated; and in 1909 the second class in that course entered.

With very few if any exceptions, the teachers, whether Japanese or foreigners, have been most faithful in their service. It is due to the wise management of our first Principal, T. Watase, Sc.D., that right foundations were laid. The writer has been connected with the school from the very beginning, and Mr. Sasaki and Mr. Kikuchi have been with it from its second year. Mr. Iizuka, our first science teacher, is now assistant professor at the Imperial University, Tokyo; and Mr. Endo, another science teacher, is now Doctor of Science and a professor in the University at Sapporo; both retain a deep interest in the school. Rev. Y. Chiba, once on our faculty, is now Dean of the Baptist Union Theological Seminary at Tokyo; and Mr. Kuribara, formerly a monitor of the dormitory, and later also teacher, is a professor of English in the Higher Normal School at Hiroshima. It is certainly most encouraging that those who have left us, though generally promoted to better positions, have not allowed their interest in the academy's work to wane.

And it should be added that most of the teachers have served the school, not in a perfunctory manner, nor for pecuniary profit, but from real interest.

Among the foreign teachers we must not fail to mention Mrs. E. W. Clement and Madame Clement, the latter of whom from the opening of the school until her death held the academy very dear to her heart; Mr. and Mrs. Topping, who, though transferred to other work, have never lost interest in the school; Mr. Merrifield, who, though

name, and some of them are reflecting honor upon their *alma mater*. Both of the members of the first graduating class (1898) are holding positions of importance and influence; Rev. H. Watanabe in evangelistic work, and F. Watanabe, M.D., not only in his profession but also as a writer. Of the second class (1900), Miyagawa died soon after graduation; Okada, after rising to a position of trust in the Oriental S.S. Company, died recently; Ishimaru is in charge of the work of the Young Men's Association



PRINCIPAL CLEMENT WITH THE SHUBERT TENNIS CLUB

prevented from returning to Japan, still keeps a deep interest in the academy; Mr. and Mrs. Gressitt, who were in the school work only a short time, but had become greatly attached to it; and Mr. and Mrs. Benninghoff, who have earnestly taken up the active work.

Among the students also the feeling of loyalty is strong, and an *esprit de corps* has been developed. Besides, in the case of the students who have gone out from us, an alumni association helps to keep their spirit of loyalty alive.

Although the academy is young and has sent out comparatively few graduates, yet they are not bringing disgrace upon its

of the Imperial Railway in Korea; and Tatsuno, after taking his higher course at Aoyama Gakuin, has become a faithful member of our faculty. Several members of the next class (1902) are in America, either in Hawaii or on the mainland, where, as students or teachers, they are fitting themselves for better service; and Yamada, after graduating in 1907 from our higher course, became translator on the *Seoul Press*, but was taken very ill in Korea and came back to Tokyo to die. Most of the graduates of the class of 1903 have attended, or are attending, higher schools in Japan or America. The later graduates are mostly still in higher schools or in business. Taka-

tani, graduate of our higher course, is a student at Denison University, Granville, Ohio.

We would not fail to make grateful mention of our benefactors, who have been quite



PROFESSOR AND DEAN SASAKI AND CHILD

numerous and cannot all be mentioned by name. First of all we should place the American Baptist Foreign Mission Society, without whose generous support, financial and sympathetic, the school could not have existed and developed. Next comes, naturally, Dr. S. W. Duncan, whose anxiety for the school at least hastened his untimely death, and whose memory we perpetuate

in "Duncan Academy" and "Duncan Home." And in this connection we feel the deepest gratitude to Dr. Duncan's sister, the late Mrs. Robert Harris, who, by liberally furnishing funds for dormitory, recitation building, etc., made possible the memorial to her brother, and whose own memory is enshrined not only in "Harris Hall" but also in our hearts. "Runyan Hall" also commemorates another friend, Mr. E. M. Runyan, now of Portland, Oregon.

The academy has reason to be proud of one feature which distinguishes it not merely from government schools but also from other mission schools. No attempt has been made to build up a large school; and no special attention is paid to numbers. We do not have as many students in attendance as our license permits; but we are not at all anxious on that account, nor are we straining every nerve to bring the attendance up to the limit. Indeed, it would be possible to get a full enrolment without much effort, but we are contented. The principle of a small school with small classes, where each pupil will not be swallowed up in a big crowd, but will receive a large amount of personal, individual instruction and attention, is our ideal. Our school is a small company very closely connected together; and our dormitory aims to exemplify the family idea. We seek not extensive but intensive influence.

The dormitory, by the way, is in charge of one of our alumni (of the class of 1909). He was formerly an instructor in horsemanship in the Military College opposite the academy. He became a member of Mr. Topping's English Bible Class and was converted. He then served a short time as monitor of the dormitory and director of physical exercise in the academy. Becoming desirous of getting a thorough education, he entered the higher course of the academy, but was soon called out to serve in the Russo-Japanese War. His service in Manchuria was so faithful that he won promotion and a decoration (the Golden Kite). After he was mustered out he was married. He engaged for a short time in horse-breeding under the Government, but his desire for higher education reasserted itself, and in 1907 he entered the fourth-year class of the academy and graduated in



THE FIRST GRADUATES, '98

1909 at the head of his class. He is now studying in a higher school in preparation for the Imperial University and is acting again as monitor of Duncan Home. In this position he combines military strictness with Christian love in a most successful manner. As he is over thirty years of age, his ambition and perseverance have won the admiration of every one.

Duncan Academy has often had Chinese and Filipinos as special students in its regular classes, and at one time it had special classes, chiefly in English, science and mathematics for such students. Professor Topping devoted himself largely to that work for several months, until the demands of the evangelistic work called for his transfer to the important and extensive field of Morioka. As there was no one else to take his place in the academy, those special classes had to be abandoned. This was a great disappointment both to the school authorities and to those students.

The most important elements in the building up of our school have been faith and prayer. A typhoon might tear off our

roof, but it could not blow away our faith. "The rain descended, and the winds blew, and beat upon the house;" but the school fell not, for it was founded upon the rock of faith. Severe sickness was overcome by the fervent prayers of the righteous. While the foreign teachers were writing a letter of appeal for funds to buy land on which to put up new buildings, the boys were holding a prayer meeting and praying that the letter might be blessed, and it was. When the funds for building the dormitory were delayed, one lady missionary made a loan, and the two missionaries connected with the school were allowed to overdraw their personal accounts at a Japanese bank, *without security*, to the amount of 500 yen each. Indeed, the entire development of Tokyo Gakuin (Duncan Academy) has been marked by the two elements of faith and prayer.



BREVET-SERGEANT SAKATA AND WILLARD TOPPING

THE BRIGHT OUTLOOK

Word comes from Principal H. B. Benninghof that at the opening of the academy in September there were seventy-six applications by examination. We took in of this number about fifteen, bringing up the number of students in the high school department to one hundred, the number allowed us by the government. Since we were so overrun with applications we petitioned the educational department for permission to admit up to 150. I am glad to report that the request was speedily granted.

Since the seminary has given up its pre-

paratory department the higher department (college) of the academy has had a splendid beginning. There are now seven fine young men taking the college course preparatory to taking regular seminary work. Such a fine "bunch" of fellows getting ready for our seminary is a matter of daily congratulation and cause for profound thanksgiving. Our Waseda University dormitory has every room taken and many applications beyond our present capacity. Count Okuma expressed great gratification at what we have accomplished and heartily consented to give the opening address.



CAMPUS OF DUNCAN ACADEMY, TOKYO, JAPAN

□□□□□□□□□□□□□□□□

Nine Points for a Missionary Sermon

Reasons why candid people must believe in Foreign Missions are stated so forcibly by Dr. James L. Barton of the American Board that we quote them from the *Congregationalist*. They can be used as sermon heads or prayer-meeting points:

1. *Missions constitute the only organized and concerted effort to elevate the intellectual, social and moral life of the non-Christian world.*

2. *Missionaries alone have inaugurated and are executing plans for the general Christian education of non-Christian peoples.*

3. *Missionary institutions constitute the most substantial safeguard for the peace of the world.*

4. *Missionaries provide the best sanitary safeguard for the world.*

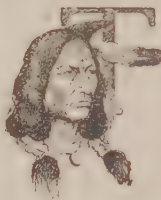
5. *Missions have done more for the science of geography, ethnology, philology and comparative religions than any other and all other organized or individual efforts.*

6. *Missions are the most successful Christian work in the world today.*

7. *The missionary work is the broadest Christian work in the world.*

8. *Missions demand all that is supremely Christian in those who have a part in general evangelization.*

9. *The work of missions deepens mightily the spiritual life of all who give themselves to it.*



THE AMERICAN INDIAN

Looks-at-the-Sky

A Story of the Crow Indians, Based on Facts in Lodge Grass Mission Life

By Mrs. L. H. S. Soule (Dorothy King)

I

A SUMMER PLAN

ALICE RAY was standing beside the window, her fingers idly toying with an open letter, her eyes resting dreamily on the red rambler roses climbing in brilliant clusters on the trellis just outside. It was only two months since Mark Haile had arrived at Tunis, and yet they had been two such long months to Alice. She had heard from him only once. His letter had been full of joy at the conversion of Abu Shufi, and he wrote of his great hopes for the future of his work as medical missionary. He wrote, too, of his love for her, but somehow the tender words seemed only to sadden her, for the fear that he would never live to return kept knocking at her heart.

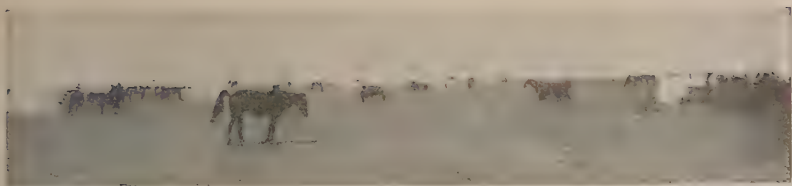
The last words of his letter were in her thoughts as she stood there, in fact they seemed always to come before her now whenever any decision must be made. He had written, "Always ask God first when you have to decide anything, then you will not need to ask anyone else. There's no other way to be happy and at peace."

Just then Mrs. Ray entered the room. "What is it, Alice? You look very serious," she asked. "Mother," said the girl, turning to the letter in her hand, "listen to what Cousin Jane wants me to do. She writes, 'Charles and I are going to camp out on the Reservation grounds at Lodge Grass for a few weeks. You know how anxious Charles has always been to paint the red

man as he is. Well, he has got a permit to do it, so we are going to have a splendid time. He wants to do some studies of the celebrated "dances" and a whole lot of other interesting data. We've been so afraid all those strange wild things might be done away with before we could get there!' She wants me to go with them, mother, just for an outing."

"Would you like to?" asked Mrs. Ray, looking tenderly at the girl's pensive face. "Perhaps it would be the best thing for you. You don't seem quite like yourself since Mark went, dear." Without replying directly to her mother's question Alice said, "Do you remember what we saw the other day about the blanket Indians?" and going to her desk she read aloud from her note-book, "There is danger in the half-romantic willingness to sacrifice souls and shut out education so as to see perpetuated the ghost dance and similar things. In many cases these dances simply hide immoral purposes." "Mother, dear," said the girl, "I don't believe Jane and Charles have any sympathy for the Indians and somehow I feel—I feel as though," and her lips quivered, "as though if Mark were here he would want me to go to help the Indians." Then she kissed her mother gently and went to her own room where, opening the locket she always wore about her neck, she gazed tenderly at the little picture it disclosed.





II

THE ARRIVAL AT LODGE GRASS

It was just past noon of an intensely hot June day when Alice Ray and her cousins Jane and Charles Grahame arrived at Wyola, Montana. Jane had been so anxious to see the country that, when Charles had written the Indian trader at Lodge Grass for a camp outfit, he had also told him to meet them at Wyola, a station about fifteen miles below Lodge Grass, with a wagon big enough to hold them and all their supplies. "There's the team now," said Jane, as they alighted. "O won't it be fun! I feel as though something wonderful was going to happen before we get back," and she laughed merrily.

"Yes, this is great!" cried Charles, "and it's only just the beginning, too. See that old Indian woman over there with the baby in a modern go-cart! Jane, this is going to be better than I had hoped. Such a mixture of old and new, primitive and, what shall I say, civilized?" and the young fellow tossed back his head and laughed boyishly. He was a splendid specimen of American manhood, tall, stalwart, the type that has made the American man so conspicuous in modern history.

As they rode along over the rolling country the girls exclaimed now and then at the beauty of the distant hills and whatever bit of scenery caught their fancy. Sometimes they would pass little groups of horses grazing quietly. Now and then they saw an Indian at work in the fields but not near enough to distinguish dress or features to any extent. "Just see how comfortably he is taking it," said Charles, as they watched an old Indian riding a third horse alongside of two other horses which were attached to a harrow. The harrow seemed to be guiding itself pretty much as it wished and both horses and rider were evidently in no great hurry.

"That's energy for you!" he went on. "O Alice, what's the good of Mark's saying so much about teaching the Indians and all the other heathen? I tell you the material is a hard one to work upon."

"Yes, I suppose it is," answered Alice, "but Mark says that it is wonderful what a change conversion makes in an Indian. He says, too, that the material is far better than you would think by looking only on the outside. Do you know the story of White Arm, the Crow Indian, who voluntarily gave up 160 acres of his own land for the Baptist Mission site? He was only a pagan then but he has been converted since and he is now an evangelist to his own people. Mark has told me a lot about these Crows, but I never dreamed I should have this splendid chance to visit them," and she gave Jane a loving little caress.

"O Mark's all right," said Charles quickly, "but he's a dreamer, Alice, a dreamer. Still it was nice of White Arm to do it, anyhow. But, Alice, what's the need of his being converted when he was good enough without it? He certainly was far more generous than some Christians are." "Why, Charles," answered Alice, "Jesus Christ told us to make disciples of all nations. That was part of his last message, don't you remember? He did not say that God wanted just Americans and English, or any few nations, to be saved, but all nations." No one spoke for a long time and Alice felt strangely quiet, and happier than she had since Mark went. Somehow he did not seem very far away just then.

After about two hours of rather slow driving, the trader said, "there's the Baptist Mission House right over there, and the little one a few feet away from it in front is White Arm's house. I've picked you out a good spot right near by and I took the liberty to tell the Missionary and his wife you were coming, so you need not worry about not having everything anybody can



MISSIONARY PETZOLDT'S HOME AND FAMILY

get for you out here in the line of comfort. I know you'll love 'em before you go. Everybody does, even to the bad Indian. Why that lady is just as safe when the dances are going on, even if her husband has to be away, just as safe as you women are in your homes. I'll help you fix up things; it's rather hard work since you've come from so far. How far is it, may I ask?" he said turning to Charles.

"Mrs. Grahame and I are from Connecticut and my cousin is from Boston. Quite a little trip to take just to paint, isn't it? But it's going to be worth all the weariness and more too, I know," answered Charles enthusiastically.

By sunset the camp was in good order and after the little supper of sandwiches and coffee they were so tired with the heat and the unusual exertions that Jane's plan to lie down and sleep was instantly accepted by them all.

When Alice awoke the moon was shining in between the parted canvas curtains of the tent and there, silently watching her, stood a little figure which, in the moonlight, seemed to be a small girl, but, even as Alice's eyes rested upon her, she stole noiselessly and swiftly away. Lying quiet Alice waited for her to come back again but there was no sound or movement save the crying of an owl in the clump of cottonwood trees close by.

"Hie, there, what are you doing?" suddenly rang out Charles' clear, resonant

voice. "What do you want in here?" His shout had awakened Jane and, as they gathered in front of the tent on the grass, he explained, "I didn't expect to see a big Indian peeping in, at me and I was a bit excited. It was a little sudden, you know. Wonder what he was thinking of," and he laughed as he thought how upset he had been for the moment. "I hope you did not make him dislike you, Charlie," said Jane a trifle nervously. Just then a man and woman were seen approaching from the Mission House. Half walking, half running between them and holding each by the hand came a little girl of perhaps ten years. It was the Baptist Missionary and his wife and daughter come to call on the strangers.

As Alice wrote to Mark the next day, "They are Christians after your own heart. He is tall and rather gaunt, clean shaven, with a forceful face and manner: she, tall and willowy, with her whole soul shining right out of her eyes, and their little daughter is a treasure of a child. You would know after speaking to them only for a few moments that Christ had blessed them and, I believe, Mark, through them He is blessing whoever comes in contact with them."

After the pleasant preliminaries common to the beginning of an acquaintance, Charles said to the little girl, "I wonder what that big Indian was doing in my tent just as I woke up?" and he told her how startled he had been. "O," laughed the child, "that's



WHITE ARM, WIFE AND CHILD

only Talking-Pipe just looking 'round to see how he likes you. Why, Indians always do that. They don't hurt you and they don't steal anything either. That is, nothing in your tent, but if you left a little bit of ribbon, or a button, or something like that outside on the grass, they might take it." "Who might the little girl have been?" asked Alice, telling in her turn her part in the adventure. "I guess it must have been dear little Angel Star," said the child. "I love Angel Star. She's a Christian and she's only seven years old. She says the Lord's Prayer and knows lots of Bible verses and she lives the Golden Rule lots better than I do, doesn't she, papa?" and she looked wistfully at her father. He smiled, and patting her brown hair said, "You are both keeping closer to it than most of us grown people, I guess."

The call proved mutually pleasant and after it was ended Charles said, "Well,

girls, I never supposed a missionary was such a wholesome enjoyable fellow as this young man. Why, he's just like a lot of fine intellectual fellows I knew at college. I never expected to see such an up-to-date, all-round, well-informed, progressive man stationed way out here. I always supposed a missionary was a dreary old bore who was in failing health. Hope we'll see a lot of him."

Jane smiled at his enthusiasm. "What was he telling you that he had to do besides his preaching and pastoral duties?" she asked.

"Oh," laughed Charles, "everything from prescribing medicine, doing carpentry, masonry, painting, plumbing, fixing fences, constructing irrigation ditches, pulling teeth, making coffins, mending saddles, even down to naming babies. I like him. I believe I'll paint him, too, if he'll let me."

(To be continued.)



Prayer for China and Our Missions

A Graphic Picture of the Existing Conditions and Needs

IN behalf of the Boards of Foreign Missions of all communions, the Committee of Reference and Council asks the intercessory prayer of the churches for China.

First: *For the people of China*, a great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is convulsed by civil war at a time when all its energies are needed for the legislative, economic, educational and moral readjustments which the new era involves. Flood, famine and pestilence are intensifying the tragedy of internal strife. Vast areas have been inundated in the Provinces of Ngan-hwei, Kiang-su and Hu-nan, the two former facing desolation and famine for the third time in five years. The

Yangtze River is 45 miles wide, 250 miles from the sea, and thousands of villages have been submerged. Five hundred thousand families must be aided through the winter at an average cost of \$15 per family, or ten times more people will die of starvation than of wounds in battle. Let us pray that the horrors of famine and pestilence may be abated, that the sympathies of the Christian world may find prompt expression in gifts for the relief of suffering, and that a better day for the Chinese nation may follow the tumult and chaos of this present time.

Second: *For the Chinese Christians*, who share in full measure the privations and sorrows that are the common lot of their countrymen, and often the despairing reproaches

of their non-Christian neighbors who imagine that these multiplied calamities are due to the wrath of the spirits against those who have abandoned the ancestral faith. Hundreds of Chinese pastors, teachers and evangelists, who have been supported wholly or in part by the Christians on the field, cannot now be maintained by their impoverished people. Churches and schools have been



YUAN SHIH K'AI, CHINESE PREMIER

swept away by floods, families have been scattered by war, and multitudes of our fellow-believers are without food and shelter for the winter. Let us pray for them, that God may be their "refuge and strength, a very present help in trouble."

Third: *For the missionaries*, who are in positions of extraordinary difficulty. With myriads of ruined and starving Chinese looking to them for provisions and employment, with throngs of the sick and injured daily brought for treatment, with Chinese and foreigners alike expecting them to perform the herculean task of purchasing and distributing food, they must incessantly toil in circumstances of almost unbearable physical and mental strain. In addition to the special burdens which revolution and famine entail, there are increased responsibilities for the great and varied missionary work under their care, a work which is now rep-

resented by 4,299 foreign missionaries, 11,661 Chinese ministers, teachers and evangelists, 3,485 stations and outstations, 2,029 primary schools, 1,116 academies, colleges, industrial, medical, nurses' and normal schools, 170 hospitals, 14 orphanages, 16 leper asylums, 3 homes for untainted children of lepers, 11 institutions for the blind and for deaf mutes, 5 rescue homes for fallen women, 100 opium refuges, 2 industrial homes, one asylum for the insane, 2,341 churches with 278,628 members, a Christian community of 750,000, and property valued at millions of dollars — all this not including the missions of the Roman Catholic church. Our work has been greatly prospered, the growth in a decade having been 175 per cent. The missionaries are in immediate charge of this extensive enterprise. Let the whole Church of God pray for these overworked and care-burdened ones who so sorely need that support which we can give.

We do not emphasize the need of the Boards, but the churches should remember that the desire of the Boards to stand by their missionaries and to provide funds for the extraordinary expenses which they are necessarily incurring requires enlarged contributions, and that unless increased gifts are sent to the Boards in addition to the special famine funds, the anxieties of the situation will be intensified. Gifts for both purposes should be sent to the Treasurer of the Board of Foreign Missions of the Church to which the donors belong, who can make them instantly available in China by cable.

In behalf of the Committee of Reference and Counsel,

ARTHUR J. BROWN, *Chairman*,
CHARLES R. WATSON, *Secretary*.



The Chinese Point of View

Rev. S. D. Adams, of Hanyang, China, says, "Notwithstanding the fact that a battle was impending last Sunday, there were about sixty at worship. Others had returned to their village homes." He adds: "Our Chinese Christians have the firm conviction that God is working through these things for the good of their country, and, though the situation is dark enough for them with rice at famine prices and supplies of all sorts difficult to obtain, it cheered us greatly to see their faith and hopefulness."

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Chapel Car "Good Will" in Idaho

By Rev. L. T. Barkman, Missionary in Charge

OUR car pulled out of the yards at Salt Lake City (where it was repaired) the day President Taft visited the city. On arriving in Ogden we were greeted by the members of the First Baptist Church, who filled the car. They requested us to tell them of the Chapel Car work, which we did, resting there that night. The next morning we started for Elko, Nevada, crossing the Great Salt Lake, then entering the Nevada Desert, where we saw nothing but sage brush for 228 miles, with the exception of a few little railroad towns. Not a church in all that distance. Hundreds of people never hear the gospel preached. Arriving in Elko we found a town of 2,000 people, a typical western town. Rev. W. H. Howell, pastor-at-large, met us and gave us a warm welcome. Then we distributed bills and

put up posters advertising the meetings. There were about fifteen out at our first meeting. The missionary preached the Word with power and our son played and sang the hymns.

One young man came along as we were putting the signs on the end of the car and inquired what our work was. He said he was a bartender. His parents were Christians back East, and would often write asking if he was attending church and what he was doing. He says, "I am ashamed to tell them, so now I will come to the church on wheels." So he did and requested our prayers. One night he stayed after the meeting and we prayed with him. He was the last one to visit us in the car before we pulled out. Another young man came into town during the day, came to the car at



REV. L. T. BARKMAN, WIFE AND SON, ON THE SIDING AT ELKO, NEVADA

night, with many others came forward for prayers, and professed conversion with many others before he left the car that night.

Our boys' and girls' meetings were well attended and many gave their hearts to Jesus. Then they began to search the Bible, and went home and read the Bible to their parents. But many parents would not let them unite with the church because, they said, "Those Baptists do not believe in dancing and playing card, so that would spoil our pleasure;" for that was the principal amusement of the town. We began a Sabbath school with 45 scholars, and the last Sunday we were there a church was organized with 20 members. Three good lots were donated,

a pastor is on the field, and the church is now planning to build a house of worship. Over 50 professed conversion during the meetings.

At New Plymouth, the next stopping place, the meetings were of remarkable interest. We had to put up the tent to accommodate the people, and this was found too small for the crowds. The picture shows the company just before going to the creek, where 58 were baptized by me. There were 79 additions in all to the church, and the church is established as an aggressive factor in the growing place. The eagerness of the people to hear the gospel, and the ready response on the part of the unconverted, gladden one's soul.



NEW PLYMOUTH, WHERE FIFTY-EIGHT CONVERTS WERE BAPTIZED

Winning by Tact

During the meeting at Elizabeth the colporter mentioned to the boys who had been in the habit of walking out at a certain period after the sermon had begun, that he did not allow that in his meetings. The next day the boy of the family where he was being entertained came home and said, "You'll have some trouble tonight. C. J. has always disturbed and has broken up some gatherings at the church, and they can't do anything with him. He's going out tonight and says there's not a preacher on earth that's big enough to keep him in a church if he wants to go out."

"Very well, we'll see about that. Show me the young man before the service. Perhaps he's one of the 'diamonds in the rough!'" The young man's countenance revealed a good heart, but it had been covered up by a misconception of what true

religion is, and a lack of training and encouragement to bring out the good.

That night the colporter took especial pains to get near him before the service and be a man among the men. His sermon was along the line of "Diamonds in the Rough." He brought out in a particular way that there is something in every one that is worth while and that Christ thought worthy of his life blood. At a certain point a gleam in the young man's eye and a sudden seeming to start showed that for one time in his life he had caught a part of a sermon. He did not go out but heard the sermon through. The colporter continued to show an interest in him. They became warm friends. One night before the service he called the minister to him and said, "I'm coming into the church tonight." At the close of the sermon he was one of a line of fourteen who came forward to confess faith in Jesus Christ.



THE DELEGATES AT THE LUNTEREN CONFERENCE IN HOLLAND

International Mission Study Conference

By Harry Wade Hicks, General Secretary Missionary Education Movement

THIS council, held in Lunteren, Holland, was the first international gathering of the promoters of missionary education, dealing exclusively with the thorough education of the home or supporting churches.

The National Mission Study Movements represented were as follows, in the order of their organization: Missionary Education Movement of the United States and Canada, United Council for Missionary Study of Great Britain, United Conference on Work Among Young People in India, Mission Study Council of the Netherlands, National Council for Study Bands and Summer Schools of Denmark, Mission Study Council of Norway.

The program covered the general objectives of missionary education; the history and problems of national mission study movements; the direct aims of mission study; the pedagogical conditions of mission study among adults; the same among children; the preparation of text-books; the preparation of helps to leaders; the training of leaders; the opportunity of childhood; the principles and methods of graded missionary instruction; the purpose, organization and programs of summer schools; a diagnosis of missionary indifference; inter-

national relations; the spiritual side of mission study, and Missionary Education and the prayer life.

At the close of the conference, by unanimous vote, there was formed the International Mission Study Council, composed of eleven representatives chosen from the six countries or sections having formally organized Mission Study Movements. Germany also will be represented as soon as its National Council has been chosen. Pending the organization of councils in other countries, provision was made for the election of corresponding members from Sweden, Finland, France, Switzerland, South Africa, Australasia and China. The principal officers are: Mr. H. W. Hicks, President; Rev. G. T. Manley, chairman of the Executive Committee, and Mr. J. W. Gunning, Secretary.

The purpose of the International Council is to foster the interchange between the nations of literature, methods, experience and visits of leaders, in the work of missionary education, and to exalt and promote mission study through the established denominational agencies assisted by the various National Mission Study Councils. A bulletin containing news will be published twice



Conquering Difficulties

Chapel Dedication in Barranquitas, P.R.

REV. G. A. RIGGS, Missionary Pastor, describes what a missionary has to do in the land of "tomorrow" if he gets through on time. It is a good story:

"Two months ago I felt secure in my promise to be ready to dedicate on a certain day. I knew that I must keep constantly at the work to make it, but that is what I expected to do. Feeling thus secure, I ordered invitations and announcements printed, the latter to be distributed through the town and surrounding country districts. Soon after ordering this printing the spring rains began. The brick-work was not done, the roof was not on, and all the inside carpenter-work and the painting was yet to be done. With the rains came other disappointments. Prices raised on materials, masons became indifferent and some left the work. They said they were losing too much time because of the rains. Finally, when they were far enough advanced to make it possible, I put men on the roof—and at the same time began to lay the floor. They worked in the rain much of the time, but finally got the roof on and we began work on the interior. By that time I was desperate. Everyone said we could not finish. I did not discuss the question but simply told them we *would* finish. Most of the tools for the few carpenters I could get were my own—they had few or none. To win I must take a hand in the work, so from that time on I put in longer hours than any other man. Then carpenters began to get sick, or have a grandmother sick. They knew I wished to finish and thought it a good time to get higher pay. For a part of the time I was the only man working. But when the evening arrived the house was complete, except for some unimportant hardware that could be put on at leisure.

"For almost a month there had been rain every day, but the morning of the 19th dawned bright and clear. Lamps were hung, chairs placed and a lot of tropical flowers arranged about the pulpit. At three o'clock we closed the chapel and went to our

homes to rest and get ready for the evening service. Seven-thirty was the time set; by six-thirty there was a crowd about the doors. Soon after the service began all available space inside the building was occupied and crowds stood before the open windows. Even the Catholic priest came to hear—but he 'was standing at the door without.'



THE NEW CHAPEL

"Rev. C. S. Detweiler, our American missionary of the Ponce District, and Don Dario R. Martinez, one of our strongest native pastors, were the speakers of the evening. I wanted the people of this town to hear the gospel message from the strongest men in our force, and the result showed the wisdom of the course. From the beginning of the first hymn, through the prayers, discourses, remarks, and to the end of the benediction there was intense interest. A part of the audience was, of course, simply curious to see what '*los Protestantes*' were going to do and say. Others were interested, and still others were convinced of the truth of the Bible as taught by the Protestants.

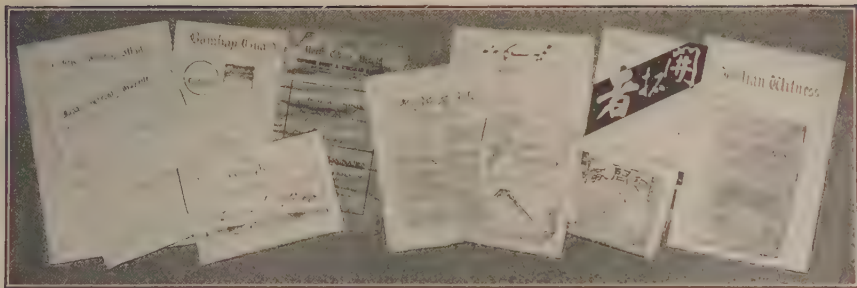
"For a week the services were continued with increasing interest. Faithfully the gospel was sung and preached. During the day there was visiting, in the afternoons there were children's meetings. During the whole time Miss Martin of the Caguas district was a faithful and very valuable worker. On Friday evening an opportunity was given to make public profession. Seven at once arose to their feet. Sunday evening the opportunity was given again, and this time ten expressed their determination to follow Christ. Quite a few others say they are now ready on the next opportunity publicly to acknowledge Christ as Saviour and Lord. Of those who made profession Sunday evening three were women of the same family, one being almost, if not quite, seventy years of age, and previously a "pillar" in the Catholic church. The Catholics feel this loss and are not allowing it to pass by lightly. While writing this a message came that I should call on this woman. Wondering what the trouble could be I set out for her home. Imagine my surprise when on arriving there I found the priest in earnest conversation with her. The curious groups about the house and the pointing and nudging as I arrived told me that there must be something occurring out of the ordinary. Within I found that she had been combating him most valiantly.

'You have scandalized the whole town,' said the priest. 'But I have not scandalized God,' she answered. 'I am teaching the same truths the Protestants teach,' said he. 'But they do not teach that we should worship saints and the Virgin Mary,' was her reply. 'Their Bible is not true,' was his next attempt. 'But the acceptance of the teaching of their Bible brings peace to my soul,' was the substance of her reply. Thus the argument had been going until I entered.

"When I entered the room the priest seemed ill at ease and announced his intention of going at once. We both urged him to stay, so he finally sat down again, but had no more argument. I had greeted him cordially and asked how he was getting along with the building fund for their new church—for they are trying hard to get money for a new church. He said they were not making much progress. Since he made no inquiry about our work (having before him some evidence of it) I ventured the information that we were having very good meetings with considerable interest manifested. Perhaps I added to his burden by this information, at least he soon took his departure. But he is not of the fanatical type, so departed with an 'adios' and a smile. May God grant that he too may soon see and accept the truth; stranger things have occurred."

Aibonito, Panorama, Puerto Rico





Echoes from the Oriental Press

The Opium Traffic

The burning question in China today is the suppression of the opium traffic. The attitude of the average business man of the East, especially the Englishman, is reflected by an extract from a leader in the *North China Herald*, the strongest English paper in China. The editorial is entitled "The Evils of Anti-Opiumism." Among other strong sentiments the writer says: "Among the national shortcomings, Chinese public opinion has picked out for special execration almost to the exclusion of others, the indulgence in opium smoking. No right-minded observer, actuated by moral considerations alone, has ever wavered in his desire to see China freed from the degradation of opium, provided always that she does not deliberately adopt in its place a worse vice. We have no grave quarrel with the signatories of the memorial to the British Government from the World's Missionary Conference. The memorial is couched in moderate terms; but the memorialists ignore the fact that the British Government is committed to the suppression of the opium trade, and *only stipulates such margin of time as is consonant with the interests of many thousands who are dependent upon the trade, until recently regarded as honest and legitimate.*" (Italics are ours.) The purely financial view and regard for India's opium trade and for the British merchants engaged in the traffic is of first consideration.

Contrast this with the statements of a Chinese statesman, Hon. Tong Kai Son, as reported in the *West China News*: "The people of China realize that they have 25,000,000 of their brothers and sisters to be

relieved from the bondage of the opium demon. They realize that their opium victims are having a most awful struggle with their relentless foe. Two princes of our imperial blood lost their lives last year in the determined effort to gain freedom from opium. We realize that the opium evil can no longer be endured. For more than seventy years it has made havoc in the physical, mental, and moral wellbeing of our people. It has weakened the productive agencies and impoverished our industrial forces. It has brought starvation and wretchedness to thousands and mayhap millions of families, who, were it not for opium, would be enjoying bright and happy homes. It has stagnated the growth of our national prosperity and it is still one of the most potent causes in preventing our country from taking its proper place in the comity of nations. Is it a wonder, then, that China should be determined to wage war without quarter against the opium demon, and to despise difficulties and discouragements? No. China is prepared to make all sacrifices, and our people have counted the cost. We have entered the lists against the enemy to win. Fiscal considerations and difficulties of enforcing our new anti-opium regulations will not daunt our spirit. And our provincial authorities also have taken up the fight against the enemy. They are in earnest. The entire country is filled with the spirit of anti-opium reform. The popular sentiment has never been so aroused over a single moral or social question. The Chinese press, the anti-opium societies, the students' associations, and our local self-government assemblies are all putting up the universal cry, 'Away with opium! Banish it from our borders!'

India's Decisive Hour

In the *Bombay Guardian* Canon Weibrecht writes of the present as the decisive hour in India as follows: "The opposition of the Ayrā Samaj especially to Christianity has been often very bitter, but there are notable signs among them of a more reasonable and courteous attitude towards the gospel and its messengers. The mission school and the college have done much to bring this about, but unless we can put more force into these institutions, so that the teachers may have time for personal intercourse with their pupils and ex-pupils the next generation will see the advantage lost. On the influence which we bring now to bear on the educated classes will depend the character of the church thirty-four years hence. It must have the masses. It must also have the leaders. The wrong done to woman by keeping her in a long ignorance is being recognized by the enlightened, and they are to some extent ready to accept the lead of Christians as pioneers in female education. If the opportunities now afforded for participation in female education are availed of by our missions, the children of the next generation will have some chance of that home influence of love, purity and truth which is brought by Christ. There is a new life stirring and a new vision opening out."

India's Chief Cities

The *Bombay Guardian* says: "Bombay must give up her proud distinction of first city in the Indian Empire, for she has fallen below Calcutta whose population is now 1,216,000. The figures of the chief cities of India are thus given: Calcutta 1,216,000, Bombay 972,892, Madras 517,335, Rangoon 289,000, Delhi 232,859, Lahore 228,318."

Education in Japan

The ex-Vice Minister of Education in Japan, Mr. Sawayanagi, has recently written a book on the "Education of Japan." In this he says: "When we think seriously upon the subject religious education is a very important thing, because it is religion that constitutes the foundation of spiritual life. Some say that moral education is enough, and religious education is not necessary to the nation today. When we ask such persons why we behave morally, they answer that it is only for the sake of doing

good, but as to this answer there is plenty of room for doubt. If people are educated only by the moral sentiment they may be said to have passed a good life, but there will be something wanting. Unless they grasp the spiritual life in its completeness, they lack the foundation upon which the highest and best type of life is formed."



Japan and Arbitration

It may be a disappointment to some that Japan does not move more positively in harmony with the Arbitration movement, but that astute statesman, Count Okuma, in a recent address puts in a nutshell the attitude of the nation toward the present movement. He says:

"In short, international peace is far to seek, judging from the present tendency of the world. But I am a constant believer in international peace. You say you are discouraged by my words? Don't say so. Cheer up! A great light is before us. It is nothing less than international arbitration. President Taft is going to secure peace by international arbitration. His efforts may soon convince the Kaiser of assisting this movement. I dare say if America, England, Germany and France would unite and seriously face this question in order to bring it to a happy solution, the peace of the world at least would be brought to light. Then how should Japan face this question? The Emperor himself being the great advocate of peace, his subjects one and all are urged to be peacemakers. Then this question is solved."

"But here is one obstacle which greatly impedes the peace movement of the world—that is, racial prejudice. My heartiest advice to people is to remove racial prejudice. This is my urgent entreaty, nay, it is that of the Japanese nation. But at the same time you must bear in mind that you ought to be circumspect about your conduct. Whatever religion you may believe in, you must try not to forget this advice of mine. Let me repeat again, the removal of racial prejudice is an important condition for insuring the peace of the world."



CANADIAN BAPTIST MISSIONS

An Interesting Indian City

WE find a graphic description of Vizianagram, where the Canadian Baptists have one of their principal missions, by Miss A. Laura Peck in the *Maritime Baptist*, and make the following extracts:

Vizianagram is a large town of some 40,000 inhabitants, situated on the main line of railway about half way between Calcutta and Madras. The Cantonment which lies to the west of the town is very pretty, with streets broad and shaded. Here the Mission House is situated, and there is quite a large number of European and Eurasian residents. The Roman Catholics have a chapel, school-house, and residences for priests and nuns.

The native town from the Cantonment side is picturesque. To the right is the Palace of the Maharajah, which, with its moat and high stone wall, is quite an imposing structure. Between us and the town is a large artificial lake, while around toward the left may be seen the white tower of the Simms Memorial Chapel. In the city the principal streets are fairly broad with buildings massed closely together. There are many narrow lanes and byways. In the midst of the town is a nice large park, with flower garden, small lake, tennis courts, Victoria Hall, the Maharajah's College, Maharajah's Hospital, Maharanis Hospital for women and the Municipal Hospital. There are a few two-story buildings, but most of the houses are of one story, with tiled roofs and whitewashed walls. In Bazar street we find rows of shops on either side, and in front of these rows stalls protected from the sun by large palm leaf umbrellas. In the shops you will find dry goods of all descriptions required by the natives, hardware, brass cooking utensils, etc. At the stalls you may purchase native sweets, bangles, necklaces, anklets, mirrors, toys and a variety of other small wares. Off the main street to the left you will find the market place for fruit, vegetables, meat, fish, earthen pots; and to the right that for grain, flour, sugar and other food stuffs.

If any purchases are made a coolie woman with a basket will be on hand to offer her services. There are always a number of beggars who follow one around, persistently reiterating their requests for alms. Some are lepers, some blind, some deformed, some children who might work to support themselves, but instead are sent out to beg. One day a strong looking woman was asked why she did not work rather than beg. Her reply was that she belonged to the Rajah caste and so it would be beneath her to work!

There are a good many Mohammedans in Vizianagram but the majority of the people are Hindus. All the principal castes are represented, from the proud Brahmins who consider themselves as gods to the people, down to despised outcastes who may not live in close proximity to the caste people, but have their villages on the outskirts of the town.

Christian work in Vizianagram dates back about a hundred years, for the London Mission carried on work here many years before we purchased the property from them in 1889. Before this, in 1875, when Messrs. McLaurin, Churchill and Boggs were on a tour of exploration, they spent some time in Vizianagram with Dr. Parker, an English surgeon. He and his wife were baptized believers. Some Eurasians and others were inquiring about baptism and the Lord's Supper. A number were baptized and on October 13 a Baptist church of eleven members was organized,—the first Baptist church in our Maritime Provinces' field.

As to present conditions. The church membership at the close of 1910 was 117. A small proportion of these live in out villages. This year a few from Chipurupalle have been baptized, the first converts from that village. They are from the Madigas and are relatives of our Rayapeta and Wmbitavalsa Christians. Four preachers are stationed at our villages. These come in to the station at the end of each month, when a meeting of all the helpers is held, and each tells of his work during the month.

We have six day schools in connection with the work here, in each of which the Bible is taught regularly every day. The eight teachers are all Christians. Several of the children from the Cantonment schools, the girls' school in town and from Poliah's school in Gokapeta took the All-India Sunday-school examination in July. There are fifteen evangelistic classes, by means of which some 250 or 300 children are learning something of the gospel truth. At our regular Sunday-school and church service on Sunday morning we have an average attendance of about 75. The new Simms' Memorial Chapel, which was completed last year and dedicated in January, gives us a suitable and commodious place for our Sunday services and other gatherings.

The missionaries at Vizianagram are Dr. Sanford, Mr. and Mrs. Corey, Miss Sanford and Miss Peck. We have a large town and a large field to care for, and the band of native helpers is small. We ask an interest in your prayers that we may have a greater zeal and larger faith and may be the instruments in God's hands of turning many to righteousness.



The Mission Fields

The foreign mission work of the Maritime Baptists is in India, and has been prosecuted among the Telugus for more than thirty years. At present there are thirty-one missionaries — eight married couples and fifteen single missionaries — in service, all but six of them on the field. Seven colporters and eighteen Bible women are also engaged in the work.

There are ten missions, including the new field at Vizagapatam, which was turned over to the Canadian Baptists by the London Missionary Society (Congregational), which had the only non-Baptist mission in a coast territory occupied by the Baptists of the United States, England and Canada, who now have the entire coast line for several hundred miles. The mission property was purchased, and two workers have been sent to the field. The ten churches have about 625 members.

The receipts for foreign missions during the year ending Aug. 1st were \$34,432, leaving a deficit of \$11,743. Of the total the United Baptist Woman's Missionary

Union, which corresponds to our women's foreign societies, raised \$15,000, or above \$1,000 more than came from the denominational funds, or apportionments laid upon the churches. The general receipts have advanced from \$22,088 in 1906 to \$33,064 in 1911. The extra outlay of the last year was due to the purchase of the plant at Vizagapatam.

The report of the Board states that the churches are steadily increasing their contributions, the foreign mission receipts this year being \$3,000 more than last, and the highest yet reached. General progress is reported from the fields. The duplex envelope system is recommended as the best way for raising both local support and general benevolence, also a personal canvass of every member of the church.



The New Census

The new Canadian census is disappointing to the Canadians because it shows a smaller increase than had been supposed. The totals given are 7,081,860, an increase of 1,710,554 in ten years. The increases are as follows: Ontario, 336,955; Quebec, 351,799; Nova Scotia, 2,273; Manitoba, 199,480; Saskatchewan, 362,229; Alberta, 299,917; British Columbia, 184,111; New Brunswick, 20,695. Prince Edward Island decreased 9,537. Four cities have 100,000 and over: Vancouver, 100,333; Winnipeg, 135,440; Toronto, 376,240; Montreal, 466,197. Ottawa has 86,340; Hamilton, 81,879; Quebec, 78,067. Halifax has 46,081; Calgary, 43,736; St. John, 42,363. There are claims that the census is incorrect. The fact that 1,705,375 immigrants arrived in Canada in the ten years would argue a larger increase. When the area of Canada is considered, the fact that the total population is smaller by more than a million than that of the single State of New York, shows what abundant room there is for expansion. A large population does not, however, make a country desirable to live in, and Canada has a great deal to be thankful for.

While we have our immigration problems, it is interesting to know that the large immigration into western Canada from the United States is regarded as creating a serious missionary problem there.



THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS

At the Laymen's Meetings in Twenty-two Massachusetts
Cities there were 6,047 Registered Delegates Present
The Campaign was in Every Respect Effective for Good

The Campaign in Massachusetts

BY FRANK W. PADEFORD, D.D.

DR. STACKHOUSE has just completed a great campaign in Massachusetts. In order to conserve the interest in missions aroused by the "World in Boston" and turn the enthusiasm into practical results, the Laymen's Missionary Movement was invited to give the month of November to Massachusetts. Dr. Stackhouse gladly consented to direct the Baptist work in person. The Methodists also had one of their national secretaries on the ground. A few preliminary meetings of an interdenominational character were conducted in Boston for the purpose of training workers. But most of the work was carried on by each denomination along its own lines.

The Baptist churches of the state were divided into twenty-one groups. The compact character of the state and excellent systems of transportation made it possible to touch nearly 250 of the 340 Baptist churches. Some of them, of course, were represented by small delegations, but other churches sent nearly their entire male constituency. The smallest meeting was attended by 165 men. The largest banquets were at Lowell with 410 men, at Malden with 440, and at Worcester with 510. In the twenty-one sessions Dr. Stackhouse spoke to over 6,000 men. The attendance is considered remarkable by those who know the situation. Never before in our

history have so many Baptist men been gathered in a series of meetings.

The interest in the meetings was quite as marked as was the attendance. Dr. Stackhouse bears testimony that he has never seen groups of men so uniformly ready to receive his message and give it sympathetic hearing. His addresses were everywhere received with great enthusiasm and men pledged themselves to put his plans into operation in their churches at once.

The most important part of a campaign like this is the follow-up work. That is now on. Dr. Stackhouse had as his assistants five New England and Massachusetts missionary secretaries who attended the various meetings with him. At the close of nearly every meeting the representatives of the different churches met together in small groups with one of these secretaries and definite plans were inaugurated for immediately undertaking Dr. Stackhouse's methods in the local churches. The definite purpose is to complete the every-member canvass in as many churches as possible before the end of the present year. Reports are now coming from the churches, which indicate that we are to see a most decided advance in our missionary giving. The missionary secretaries are meeting as many of the churches now as possible and assisting them to carry the plans to a successful achievement.

To one who has followed the meetings closely, Dr. Stackhouse seems to be the man

who has come to the kingdom for such a time as this. We are unanimous in our testimony in Massachusetts, that no man has come to us who has such power in winning all classes of men to an interest in missions, as Dr. Stackhouse. He is a master among men. He is sure to bring great inspiration to our work.

We are also convinced that the success of the Laymen's Movement depends not so much upon Dr. Stackhouse as upon the men. He can be counted on to do his part. The real question is whether our men can be counted upon to follow up his work in their own churches. We realize that the responsibility is now on us. If our churches fail to reap large returns, it must be our fault and not his.

We are sure also that Dr. Stackhouse has brought to bear upon the Massachusetts men the strongest influence which we have ever experienced in our work. We mean to demonstrate the truth of his declaration that we can do this task if we will.



The Follow-Up Work

The following paragraph from the church bulletin of the First Baptist Church of Melrose, shows how the Baptist Laymen's meeting at Malden was followed up by Pastor A. E. Scoville and his laymen:

"Every man who went to Malden last Monday evening we feel sure is congratulating himself on what he saw and heard. He must have come home with the unqualified conviction that there is something for him to do in the Kingdom. Those speeches by Norcross and Stackhouse were surely inspired by God. If you ask, 'What are you going to do about it?' there is only one answer. We have done it! The *Every Member Canvass* is on! You will be visited by solicitors, who will ask you in the name of the Lord, for a weekly offering to the Lord's treasury, for missions and for church support. 'Give as the Lord has prospered you,' and in such proportions as you think wise. The committees of this church, whom you authorize to raise funds for these purposes, are acting together and feel confident that they are following nothing less than Divine orders. We leave the matter now just where Jesus did, when He sent out the seventy. Mark the words! *'He that heareth*

you, heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.' Brethren pray! It is the 'King's business!'"

Where the work is done in this way success is sure to follow, and there will be enlargement all around because all will be doing something.



What Would Happen?

A FAIR QUESTION FOR OUR MEN

BY SECRETARY JOHN M. MOORE

What would happen if in every city in the field of the Northern Baptist Convention there should be organized a simultaneous city-wide campaign for the study of Mr. Sears' new book, "The Redemption of the City"?

Suppose that the superintendent of city missions in each city should form a normal class, to contain a member from each Baptist church, and that each of these should go back to lead a class in the same course in his own church.

Suppose again that in addition to the promotion of these local classes an effort should be made to enroll every possible member of the church in a reading circle, composed of those who will agree to read this stirring book at home.

Suppose further that three church prayer meetings should be turned over to the study class for the presentation of the three programs, based upon this book, which are being presented in Missions. (The first of these programs appeared in the December number and was based upon the first three chapters of the book. The second appears in this issue, based upon chapters 4-6. The third will appear in February Missions, and will be based upon the last two chapters of the book.)

If such a campaign should really be carried out vigorously and intelligently, with the result that hundreds of Baptists should seriously study this book, thousands should read it, and tens of thousands should be present at live, stirring missionary meetings, presented by people who had specially studied to qualify themselves for this service, WHAT DO YOU REALLY THINK WOULD HAPPEN?

The Baptist Forward Movement for Missionary Education

Conducted by Secretary John M. Moore

Two Contrasting Studies—City and Country

"THE REDEMPTION OF THE CITY"

FOR the past two years the Baptist Forward Movement for Missionary Education has had in contemplation the publication of a new mission study book on the city. This book will be ready for use January 1st. For author, the Rev. Charles H. Sears, Superintendent of the Baptist City Mission Society of New York, was chosen, and probably no Baptist in this country is better qualified than he for the preparation of such a book. The title indicates how the point of view differs from that of other books on this subject. The emphasis is to be placed upon the word "redemption." Mr. Sears has something to say of the problem of the city, but very much more of the way in which that problem is being solved. The subjects of the eight chapters are:

- I. The City in Its Adolescence.
- II. The Municipality as a Redemptive Agent.
- III. Forces in the Redemption of the City.
- IV. Christianity as a Social Dynamic.
- V. The Church in the Redemption of the City.
 - a. The Family Church.
 - b. The Socialized Church.
- VI. The Church in the Redemption of the City.
 - a. The Polyglot Church.
 - b. The Federated Church.
- VII. Types of Redemptive Effort.
- VIII. The Trend.

The author does not blink the forbidding facts which he discovers, but he declares: "It is not the purpose of this book to dwell upon these sins and sorrows. Its primary purpose is to show the really notable progress of the last two or three decades, and that this progress is an earnest of the brighter future, that initial victories fully justify a renewed and more vigorous attack."

The book makes interesting reading, but its primary purpose is for use by mission study classes. The Forward Movement has prepared "Suggestions to Leaders" and Popular Programs for the use of the study class in giving the results of its work to the whole church.

Dr. L. C. Barnes, Field Secretary of the American Baptist Home Mission Society, after reading the manuscript, wrote the author as follows:

"I wish I could tell you how much I appreciate the work you have done in writing *The Redemption of the City*. Much has been said and written on this general theme, but I do not know of anything equal to your presentation of the facts, conditions and methods of the work. I wish that every church member in the land could study this book. It is a revelation for our day. You have set forth the situation in a masterly way. Unless the churches rise to meet these needs, there is no hope for our Christian civilization."

During the first three months of 1912 when "the City" is to be given a large place in the missionary educational work of the churches, it is expected that many mission study classes will be enrolled to study this book and present the programs.

The book may be obtained from the Publication Society for 50 cents cloth, 35 cents paper, postage 8 cents extra.

"THE CHURCH OF THE OPEN COUNTRY"

At last we have a capital mission study book for the country church, entitled, "The Church of the Open Country." Its author is Rev. Warren H. Wilson, Secretary of the

Department of the Church and Country Life of the Presbyterian Board of Home Missions.

President Roosevelt's Commission on Country Life called the attention of the American people to the relation of the material and moral welfare of the farmer to the welfare of the rest of the nation. That commission in its report recognized the large place that the country church has in the best development of country life. "The rural church," it says, "has a position of peculiar difficulty and one of unequaled opportunity." "The time has arrived when the church must take a larger leadership, both as an institution, and through its pastor, in the social reorganization of rural life."

And now comes this timely book showing how the church may effectively relate itself to the moral and social and religious problems of the country. The book is not a catalog of detailed plans and methods which may be followed in reorganizing country churches, but rather a discussion of developments in rural life which have brought about present conditions and an interpretation of these conditions in their relation to the church. This is a text-book which vitally concerns a large number of our churches. Our denomination has a considerable financial stake in this question, many thousands of dollars of home and state missionary offerings going toward the support of missionaries in the open country.

City people will therefore wish to read and study this book as dealing with a great home mission problem, vitally related to the prosperity of the whole people. The book will be especially valuable, however, to the pastors and people of the country churches themselves, and it is believed that it will appeal to many people who live in rural communities who have not heretofore studied missions.

Four programs have been prepared in connection with this book, through which its contents may be brought by the mission study class to the whole church. It is hoped that a very large number of pastors in rural and village churches will gather about themselves a little group of people who will together study this book, and then in a series of Sunday evening services bring the results of their thought to the larger company.

"Suggestions to Leaders," the programs,

and all other information can be obtained from the Baptist Forward Movement, Ford Building, Boston. The book should be ordered from the American Baptist Publication Society. The price is 50 cents cloth, 35 cents paper, postage 8 cents extra.



We are Ready, are You?

For the quarter beginning January 1 the Forward Movement is ready with a very complete line of missionary material for Baptist Sunday schools. This is the home mission period. The subject that has been selected by the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society is the Redemption of the City.

The plan for the quarter for the Sunday schools is as follows: Let five minutes of the opening exercise of the school weekly or occasionally be given to the presentation of some phase of city mission work. On one day let a story be told; another day have a letter read from a city missionary; an impersonation may be used at another time; a map of the city may be shown with the location of the foreign populations indicated; another day have a recitation, and so on throughout the quarter. The Forward Movement provides material for these bright and varied exercises.

Once a month the five minutes should be extended to fifteen minutes, the whole opening service being given to the missionary thought. For this service there is provided a fine responsive reading on "the city," followed by the five-minute exercise for the day, and a new city mission song (set, however, to familiar music).

The city mission period culminates at Easter, at which time the Sunday school gives a special Easter concert. The Easter program, together with a sample of the monthly service, and full information concerning the "five-minute" exercises, will be sent to any address upon request by the Forward Movement, Ford Building, Boston. Within the field of the Northern Baptist Convention these supplies are all free for schools taking an Easter offering for home missions. This offering counts upon the apportionment of the church, either for the General or the Woman's Home Mission Society.



The Second Volume, with a Foreglimpse

MISSIONS FOR 1911

¶ The second volume of **MISSIONS** in bound form makes a solid book of 874 pages. ¶ These pages do not include the more than 100 pages of advertising — clean, reliable advertising, free from all speculative and deceptive and questionable quality — so that the total number of pages received for fifty cents was fully 1,000! This would equal ten volumes, of 250 pages each, of the ordinary sized book.

¶ Of these pages not less than 325 were illustrated with fine pictures from all parts of the world, showing mission lands and scenes and all the varied phases of life among the diverse races of humankind.

¶ The breadth of outlook is shown by the fact that the reader was taken into all parts of our own country, North, South, East and West, and to our neighboring countries; to Africa, Burma, Assam, India; to Tibet, China from far west to the coast; to Japan and the Philippines; to Russia, Spain and other European countries; to the remote islands of the sea.

¶ To recount the readable articles from fields out of the ordinary would be impossible. That **MISSIONS** is readable is a common comment. ¶ Many have said that the single feature, "Missions in the Magazines," was worth far more than the price of the magazine. ¶ The Baptist Laymen's Movement has a monthly report of its progress; and the Forward Movement also makes **MISSIONS** its organ.

¶ The most important event of the year was the coming of *Tidings* into union, so that the Woman's American Baptist Home Mission Society now has **MISSIONS** for its periodical, and is a member of the fourfold combination that makes it possible to give Baptists a 96 page missionary magazine, with a subscription list of SIXTY THOUSAND! This union adds much to the interest of the entire product, and anticipates the day when all our Baptist societies shall be represented by a single magazine — the best of its class in the world!

¶ The second volume was an improvement on the first. The third is planned to be an improvement on the second.

MISSIONS FOR 1912

¶ If Performance is better than Promise, it is also prophetic. **MISSIONS** for 1912 will introduce some new features that should be valuable as well as interesting. ¶ For example, (1) we propose to give some new missionary hymns of worth, words and music; (2) to give each month a list of books worth reading, on missionary and allied topics; (3) to suggest texts for missionary sermons, with occasional outlines by eminent preachers; (4) to publish brief biographies of Baptist leaders. There will be a summary of world news under the heading of "Missionary Shorts." These items will cover all fields and denominations, and furnish abundance of quotable paragraphs for use in prayer meeting and missionary meeting and sermon.

¶ Special articles are in hand and process on all sorts of interesting topics. China, Japan Burma (in anticipation of the Judson Centennial) and other lands will be written up by men and women who know whereof they write. The educational work in our own country will be presented in articles of value. Preparations are making for a worthy and full presentation of our work in Cuba, and Secretary White's trip to Porto Rico will yield reports from that beautiful island. Various phases of woman's work will be treated by women who have long been engaged in it.

¶ All the Departments will be fully maintained, and the magazine will constantly have in mind two classes — one that requires to be interested in missions, the other that wishes varied information for use in presenting the work of missions in church and Sunday school.

¶ **MISSIONS** offers its subscribers nearly 1200 pages of matter in 1912, for the exceedingly low price of fifty cents in clubs. ¶ **ONE HUNDRED THOUSAND SUBSCRIBERS IN 1912** — will you help us reach that mark?

Missionary Program Topics for 1912

| | |
|-------------------|---|
| <i>January.</i> | HOME MISSIONS IN NEWER PARTS OF OUR COUNTRY. |
| <i>February.</i> | HOME MISSIONS IN CITIES. |
| <i>March.</i> | HOME MISSIONS FOR NEGROES. |
| <i>April.</i> | PUBLICATION SOCIETY WORK. CHAPEL CARS AND COLPORTERS. |
| <i>May.</i> | BIBLE, TRACT AND SUNDAY SCHOOL. |
| <i>June.</i> | THE NORTHERN BAPTIST CONVENTION. |
| <i>July.</i> | STATE WORK. |
| <i>August.</i> | OUR EDUCATIONAL WORK. |
| <i>September.</i> | HOW OUR MISSIONARY EVANGELISTS DO THEIR WORK. |
| <i>October.</i> | OUR MEDICAL MISSIONARIES. |
| <i>November.</i> | BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT. |
| <i>December.</i> | BAPTIST MISSIONS IN AFRICA. |



General Topic: The Redemption of the City

February Subject: The Church Making Good

Devotional service, arranged by leader.

1. DISCRIMINATION.

- a. Between justifiable and unjustifiable social discontent (five minutes).
- b. Between fair and unfair criticisms of the social ministry of the church (five minutes).

2. DISCUSSION: What are the strong points respectively of the family church and the socialized church?

Closing service.

NOTES

1. Material for this program will be found in "The Redemption of the City" (Publication Society, 50 cents cloth, 35 cents paper, postage 8 cents).
2. For the first five-minute talks consult Chapter 4 of the text book, "Christianity the Social Dynamic."
3. For the discussion consult Chapter 5 of the text book. Have two persons appointed in advance to open the discussion in five-minute talks, one speaking for the family church and the other for the socialized church. This may be followed by ten minutes of general discussion.

Second Topic: Home Missions in Cities

1. Opening service. Use of Missionary Hymnal recommended.

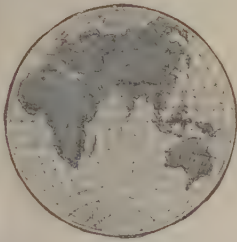
2. What is the home mission work in our cities, and how is it carried on? What is the function of city missions, as distinguished from home mission work? A statement of facts regarding the larger cities, and those of second and third rate as to size. Several persons should take part in answering these questions.

Information can be had by applying to the Home Mission Society, or from the new book, "The Redemption of the City," to be had of the Publication Society.

3. What should be our policy for mission work in our cities? How shall we meet the city problems? (Discussion).

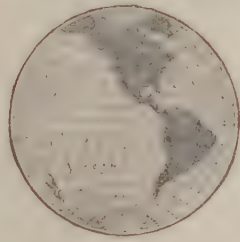
See file of MISSIONS for 1911.





THE WORLD SURVEY

FOR THE MISSION-
ARY MEETING



News of All Sorts from All Sources

The Japanese are colonizing rapidly in Latin America, where more than 15,000 of them are to be found on the coasts of Chile and Brazil. Peru has attracted them since 1899, and within seven years 5,000 had made their way there. Special inducements are held out to them, their children are educated free in the public schools, Japanese may become naturalized in two years, and may buy land and exploit mines. About 1500 Japanese emigrate yearly to Chile, and there is a direct steamship service between the two countries, maintained by a Japanese line. There is a marked difference in the treatment accorded the Japanese and Chinese in North and South America, much to our discredit.

The first President of the Portuguese Republic under constitutional process is Senhor Manuel Arriaga, seventy years of age, a distinguished journalist and speaker, moderate in politics, and regarded as well adapted to secure the stability of the new order. Recognition of the Republic by the leading nations has strengthened the government, and affairs seem to be in hopeful condition.

To secure good milk is one of the greatest difficulties in the tropics. No dairy has been established successfully in the Philippines as yet, although the government is aiding in the attempt at Manila. The one example of a successful dairy in the Orient is that of the Dairy Farm Co. of Hongkong, China, a farm founded twenty-five years ago, and run without dividends for the first fifteen years as a philanthropic rather than business enterprise. At length, how-

ever, the dairy began to pay, and now yields eighteen per cent earnings on an investment of a half-million. The plant is modern in all respects and shows that good milk is a possibility under adverse circumstances. The milk is delivered by coolies, who carry the bottles in baskets slung over their shoulder at the end of a short pole. All the feed is imported except a Guinea grass, which is grown in the provinces.

Divorce conditions in Russia are about as mixed and destructive as in this country, and the Orthodox Greek Church is charged with being a party to the grafting methods by which the indissoluble marriage laws of the Church are nullified as easily as marriage ties are severed in Nevada. Church papers publish the advertisements which are the legal prerequisite to divorce decrees. We hope for better divorce laws and stricter church conscience both in Russia and the United States.

One of the most prolific causes of suffering in India is the custom of infant marriages. The last census revealed the awful fact that there were 2,273,245 wives under the age of ten; 243,592 under five, and 10,507 baby wives under one year of age. The little girl wives live with their parents till about twelve, but if the husband dies, the girl is left a widow all her life, especially if she belongs to the caste people. Only after much agitation on the part of the missionaries, and in the face of strenuous opposition by the priests, was the marriageable age of girls raised from ten to twelve by the Indian Government, against a storm of protest from the Hindu community.

Helping the Immigrant

Libau is a Russian port in Courland, on the Baltic Sea. In 1907 about 55,000 emigrants took ship here for the United States, half of whom were Russian Jews, and the other half made up of Russians, Poles, Lithuanians, Letts, Swedes, Esthonians and Finns. These people with the exception of the Poles and Lithuanians are Protestants. The Russian government is interested in Libau and is laying plans to direct the immigration tide to this port. In 1907 250,000 persons left Russia, and last year more than 120,000 when immigration was much lighter. Libau is destined to become an important port. In view of of this, the Committee on Home Missions for the Baltic Provinces organized a Christian Emigrants Protection Society and nominated the Y. M. C. A. president as chairman. It is proposed to have a secretary for the work in this growing port. The World's Committee has the cards of introduction given the immigrant at the ports of embarkation translated into twenty-seven languages and dialects, but that was not enough; three others were issued — Lithuanian, Lettish, and Esthonian, to be used chiefly in Libau.



A Bird's-eye View of Indian Mission Work

The Indian Committee of the *Home Missions Council* reports 22 Boards or Societies engaged in this branch of missions. There are 397 organized Indian churches, with 318 additional preaching stations. Of the commissioned workers 164 are white and 211 native. The total number of communicants is believed to be 26,522, but there are 6,347 other adherents, making a total of 86,849 Indians connected with Protestant mission schools and churches. The Sunday schools number 342, with an enrolment of 16,083. The enrolment in 34 mission schools as last reported is 1,829, and these schools have 150 teachers and helpers.



Mohammedan University for India

In addition to the proposed Hindu university in India, it is reported from Calcutta that a Mohammedan university is also to be established. Conferences are being held with the educational branch of the Govern-

ment which will give a charter and \$32,000 annually, but which stipulates that an annual income of \$160,000 be arranged.



Mormon Propagandism

Mormon missionary work in Scandinavia has been carried on since 1850, and 50,000 people have been baptized and 35,000 of the "saints" have emigrated to Utah. Splendid native stock that ought to be strength to our Protestant forces.

Mormons report over 2,000 missionaries in their various fields — the British mission, the Swiss and German mission, the missions of Austria-Hungary, Italy and France; the Netherland embracing Holland and Belgium; the Scandinavia mission, the Swedish, the South African, the Mexican, the Canadian, the Island missions in Hawaii, Tabita, New Zealand, Samoa and Australia. During 1909 they distributed nearly eleven million tracts, held two million conversations, visited more than three and a half million families in distributing these tracts, and held nearly one million meetings.



Southern Baptist News

Of the 23,300 Baptist churches in the South, no less than 17,500 are country churches, according to the *Home Field*. The religious efficiency of this rural majority is, therefore, of prime importance. Of the 11,000 churches in the Southern Baptist Convention that do not give anything to support benevolent or missionary activities, nearly all are in the country.

The same magazine is authority for the amazing statement that probably 12,000 Southern Baptist churches meet for worship only one Sunday in the month, and are closed the other forty Sundays in the year. The trouble is laid to unwillingness to give, arising from lack of instruction. The remedy — "an aroused denominational conscience concerning the duty to teach the churches to observe all things that the Lord commanded."

Southern Baptists gave last year to missions a total of \$1,503,844. Of this, \$475,434 was to foreign, and \$333,534 to home missions, leaving \$694,876 to state, associational, city and other mission causes.



New Year Messages from Our Leaders

An Inspirational Message from the President of the Woman's American Baptist Home Mission Society

*To the Beloved Members of Our Constituency,
Greeting:*

"What shall I render unto the Lord for all his benefits to me?"

You have just been asking yourself this question as the Thanksgiving season came and went, and you counted up all the good things that had come to you day by day — so many that you had not even stopped to call them blessings, — but if they had ceased even for a day how empty your life would have been. Home, health, friends, church, and most and best of all, the love of Christ.

The joyous Christmastide has made you feel afresh how great a blessing Christ had brought into your life. Did you remember then how many did not even know Him? Now you may be looking back over the year and wishing you had done more to show your appreciation of his love. The calendar year is gone, but thanks to a wise arrangement there are still three months of grace in the missionary year. Will you not fill up these remaining days until March 31 by showing your Master how much you really do appreciate what he has done for you. — not alone because of the blessing you will receive, but because *so many* need just what you can give?

FANNY B. LESTER.

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE, MY LITTLE ONES, YE HAVE DONE IT UNTO ME."

Words of Inspiration and Greeting from Our Corresponding Secretary

"Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

As we stand on the threshold of the New Year, while keeping in remembrance the many blessings of the past, let us forget every difficulty and discouragement and turn our attention to the wonderful opportunities which await us in the coming days.

With renewed courage, with a deeper consecration and more fervent prayer let us press forward toward that which is highest and best. Let us have a vision of the world's needs and then bend every energy to the meeting of those needs. Let us fill every day of this New Year full of noblest endeavor. Let us make it the best of all the years — best in giving and best in serving.

"Another year is dawning!
Dear Master, let it be
In working or in waiting
Another year with Thee!

"Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

"Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee!"

Suggested New Year's Resolutions and a Cordial Greeting from the Chairman of the Finance Committee

Our Editorial Secretary asks that one hundred words voice so touching an appeal that the women who read shall cause to flow into the treasury about \$135,000 by March 31.

She knows, as do all your officers, that the loving, loyal hearts of the constituency need but to be reminded and their gifts will be forthcoming.

Three-fourths of the year gone, only about one-fourth of the budget received! "How much owest thou?"

SUGGESTED NEW YEAR'S RESOLUTIONS

I will "win one" woman as an interested contributor.

I will pay my dues monthly or quarterly in advance.

LOUISE DE C. JENNINGS.

A Practical Statement and an Appeal from Our Treasurer

The budget of the Woman's American Baptist Home Mission Society as approved by the Northern Baptist Convention for the year 1911-1912 calls for \$211,782.00, and during the first eight months of the year there have been paid into the Treasury of the Society \$77,433.29, leaving a balance of \$134,348.71 to be secured during the months of December, January, February and March. Can it be done? We believe it can and that it will be accomplished, but it can only be realized by the earnest and prayerful coöperation of every loyal woman in our constituency. Let each one of us ask herself this question:

"How much owest thou unto my Lord?" and let us each pay into the Lord's Treasury not only our dues, but let us make a thank offering unto "Him who loved us and gave Himself for us."

MRS. EMMA C. MARSHALL.

Important Notice

NEW ENGLAND BRANCH

The New England Branch of the Woman's American Baptist Home Mission Society will hold its annual midwinter rally in Lorimer Hall, Tremont Temple, Boston, on Thursday, Jan. 25, 1912, with sessions at 10.15 and 2 o'clock. Topic, "Side Lights on Christian Conservation." While the Home Mission Text book will not be taught, the subject of the text book will be presented by those who have had personal experience in the different departments of the work.

GRACE MOSELEY, Sec'y.



Mrs. E. P. Phillips

Just after copy for this department had been sent to Boston, the sad message of the passing away of our sister and co-worker, Mrs. E. P. Phillips, from the home of her daughter in Melrose, Mass., was received at headquarters. The interment was at Toledo, Ohio, on Tuesday, Dec. 5. We shall give a more extended notice of the life and death of Mrs. Phillips in February MISSIONS. A faithful, devoted Christian woman, and an earnest, loyal member of the Board of the

Woman's American Baptist Home Mission Society, has been called to her reward. The sincerest sympathy of all who knew and loved her is extended to her family and friends.



A Presentation and a Testimonial

On Wednesday, Nov. 22, the members of the board of managers of the Woman's Baptist Foreign Missionary Society of the West and of the Woman's American Baptist Home Mission Society assembled in our Board Room, and after a service of prayer witnessed the unveiling of a portrait of Mrs. John Nuveen, presented to the board by her husband, Mr. John Nuveen.

Mrs. R. R. Donnelley with deep feeling spoke of the strong attachment that had existed between the members of the board and the late president, of the pride and joy they had experienced in her splendid leadership, of her ardent love for the cause she represented, of the strong hope they had entertained of her years of efficient service and the crushing blow they had experienced in her early going home. She said the Board had pondered long before deciding upon a

fitting memorial to be placed in the Board Room, and were all delighted and gratified with the gift of this fine portrait of Mrs. Nuveen.

In his presentation to the Board of his munificent gift Mr. Nuveen spoke of the deep devotion of Mrs. Nuveen to the Society and to the cause of Christ in all its departments. Appreciating the fact that the assembled audience — the Baptist women of the two boards and the students of the Training School — were as one family, Mr. Nuveen spoke out of his heart's experience of the loveliness of Mrs. Nuveen's character, of its symmetrical development, of her simplicity and sincerity, and then asked the young women to follow her life in its shining characteristics.

Mrs. A. G. Lester accepted the gift, in the name of the Board, with words of personal appreciation of her former friend and associate, and spoke earnestly of the widespread influence of her life as she had met it in various sections of the country.

Mrs. John Chapman closed the exercises with a prayer of tenderness and loving entreaty that the Father's benediction might rest upon the husband, the dear young son, the family and friends, the Board and the

great constituency still carrying on their hearts the sense of loss felt by the passing away of this gifted, beautiful woman.

Miss Laura Thyng, a personal friend of Mrs. Nuveen and an active member of the Board, drew the covering from the exquisite picture of our beloved former president and leader. The portrait represents Mrs. Nuveen standing, clad in a favorite gown of light blue, a large wrap of dark fur falling gracefully from her shoulders. The face is alight with that sweetness and keen intelligence so characteristic of Mrs. Nuveen. The artist has caught the sheen of the golden hair rippling above the placid brow, and as the sunlight falls upon the pictured form and face one can easily fancy that she still lives and moves among us. It is the representation of the one we loved and gladly honored as a *living model*. There is nothing that suggests death, sadness or defeat. It is as though that lovely personality were with us again sharing the perplexities and rejoicing in the victories of the work of the organization of which she was so great a part. In presenting this portrait to the Board Mr. Nuveen has added another item to the long list of his generous gifts to the Society and the Training School.

News from the Field Workers

A Joyful Message from Toreva, Arizona

BY MRS. BERTHA BEEMAN

The members of the Training School class of 1911 will be glad to see this letter from Mrs. Beeman, who is assigned to service on the second mesa, where Miss Mary McLean has laid such a splendid foundation for a permanent work. Miss McLean will remain on the field until January, when she will retire to enjoy a well-merited rest in California. It is a joy to her heart to be able to leave her beloved Indians in capable hands. Miss Anna H. Nelson will be associated with Mrs. Beeman at Toreva. The prayers of God's people will follow the devoted, efficient missionary as she lays down a work as dear as life to her, and prayer is asked for those who assume the duties and responsibilities incident to this peculiar field.

TOREVA, ARIZONA.

I left Chicago Friday, Sept. 22. Stopped at St. Louis, where I stayed until Monday evening, and arrived in Holbrook Thursday morning about six o'clock. I saw so many new things — miles and miles of prairie, mountains, prairie dogs, cowboys and Indians. I enjoyed *that* trip, but *the* trip was the long drive out from Holbrook in a wagon such as movers use, white wagon sheet and all. Some of the time we rode horseback. O yes, I can ride horseback, but will tell of that later.

We left Holbrook, Miss McLean driving the team, Miss Moody and I with her, Steve and Jonathan (his little son) on horseback. We drove a little way and soon came to the top of some little brown hills; from there we could see miles and miles. There were mountains which I thought we would reach



MISS MCLEAN'S MISSION HOUSE IN ARIZONA

in a few hours, but we drove all day and the mountains were still in the distance. I find I cannot gauge distance very well here. For our first dinner we camped near some wind-mills where we could fill our canteens, water the horses and use what we wished. A strong wind blew sand on our dinner, but we did not bite down quite so hard, and ate as heartily as though we were in a nice dining-room. Steve hobbled the horses and let them graze while we ate. I had never seen horses hobbled; maybe you never have. They put straps around their front legs, that is, strap them together, so they cannot run but can walk slowly. Thus they do not get far away. After dinner we started on again, but this time I was on one of the ponies, Steve on the other. (Steve, you know, is an Indian and Miss McLean's interpreter.) It was fine to ride on pony back and I was not afraid. I rode about an hour, then Miss Moody tried. We were glad when Miss McLean told us that Steve was proud of our doing so well, for we galloped some and he said "twould not take us long to learn." That night because of rain we stopped at a Navajo hogan. The hogans are huts made of small timber and mud, with a big round hole in the top for the smoke to come out of. They build the fire on the mud floor. There is one door which always opens toward the east, but has no windows. This with the aid of our wagon sheet furnished us very good shelter. We got up early and while Steve fed the horses and packed the wagon again we got breakfast, and were soon started on our way.

This day (Saturday) we came to and passed the mountains I had seen in the distance. At noon we stopped by the roadside, built a camp-fire and cooked our dinner, fed and watered the horses, then journeyed on, stopping again in another hogan for the night. The painted desert is a good name for the beautiful landscape we saw. The coloring of the mountains is wonderful. Oh, I wish you might see it; red, green, gray, pink and many other shades and colors. Some of the mountains look like deserted castles and one could easily fancy all sorts of fairy tales about them.

Now begins our last day's journey (Sunday). I started out on one pony, with Jonathan on the other. After riding a couple of hours I changed places with Miss Moody. She rode until we came to the big thing of the whole trip — the wash, so they call it here, but it was a regular stream between two quite steep banks. Here Steve took one of the ponies and rode across to see how deep the water was and if he could cross with the wagon. He came back, got in the wagon and started, we on the bank watching breathlessly. When the crossing was safely made, we cheered and clapped our hands, for while the strain had been great the relief was greater. Now came our part. Miss Moody and Jonathan on their ponies went across, then Steve sent the ponies back after Miss McLean and myself. We mounted. The sensation was a strange one, going down a short but steep bank into a muddy stream on a strange pony. 'Twas great and I am

glad we had it. Another wash we came to later in the day; we had to drive up the stream quite a way before we could go up the bank. Also this selfsame day Miss Moody and I had a very amusing experience. We thought Jonathan needed a rest from horse-back riding and we wanted Steve to drive the team so we could get home for church. So we said we would ride the ponies. Miss Moody's horse was slow, so we told the folks not to worry if we got behind, but we "reckoned without our host." Our horses were very tired, and mine, which was a good traveler, kicked when I urged him with a whip. I tried three or four times to make him go. The last time he stopped dead still and would not budge until Miss Moody snailed by, then he poked along behind. I gave up, as I did not wish to go over his head. We could not make them go any faster. Steve got anxious, stopped the team and walked back half a mile or more to see what was the matter. He soon made them hustle along, and when we reached the wagon we were glad enough to get in and had no desire to ride any more that day. We reached the first mesa about 1.30 o'clock, washed faces and hands, ate dinner, and then went to church. The very first thing I did after that was to play the organ for church. The Indians were and are still very pleasant to us. Miss Moody went on with Mr. Thayer (the minister) to Keams Canyon, which is her field, 15 miles farther. Miss McLean stayed all night with me at Polacca. Then I borrowed a pony and came home with her, where I am now staying. Tomorrow I expect to go back to first mesa (six miles from here), where I am to remain for a month or so, after which I will be here at second mesa again for good, probably, I like it so much. On Friday Miss McLean and I expect to go to Keams Canyon to stay till Sunday A. M. Today we went to one of our schools and one of the villages. It is all interesting. We see the Indians in their native homes, making pica, drying corn and peaches. They are dressed in their strange way, some with bands around their heads, red belts, moc-casins and earrings, etc., the men with long hair tied up. It is all new and strange, but I love it here. We see mountains and plains, burros, ponies, lots of little folks and many more grown ones. We have a cozy, convenient home, and I will be glad when I can

come here to stay. Miss McLean is so dear I have learned to love her already. She will stay till January, anyway. Tomorrow night I will have to lead the prayer meeting at the first mesa. I know I shall love this work. I do now. Have met several "white folks." There are about twelve of them within nine miles of Toreva. I went down to Steve's for supper, where we had a regular Indian meal. They all sit on the floor and dip into the dish of hominy and meat with their fingers and sop their pica (a thin corn-bread) in it also. Men, women and children all eat from the same dish. Miss McLean and I were served at the table with a plate of our own and spoons. I am thankful for that, too, but if we had not been, I should have done my best and eaten from the Indian dish in their way. They are so kind and good. I could write so much more, but time will not permit, so I shall have to close.

□

Watonga, Oklahoma

AN ENCOURAGING REPORT FROM MARY P. JAYNE

During the past months the work has undergone many changes. For a time I was on the field alone, after the departure of the former pastor, Rev. Ira D. Halvorsen, to his new field. I made it my especial work to keep in touch with the Watonga part of the field, visiting and holding the regular meetings, as far as possible. I also made regular trips to the Arapaho field, each alternate week for industrial and missionary meetings.

Last November, a conference of the missionaries of the American Baptist Home Mission Society and of the Woman's American Baptist Home Mission Society was held at El Reno, and good was accomplished. Nearly two days were spent in talking over all phases of the work on the field. Our own Mrs. Reynolds was with us, and visited the Cheyenne and Arapaho field, seeing with her own eyes the great need for reinforcements.

At some of our stations, we can see growth and development on the part of the Christians, and a much friendlier attitude on the part of the pagan people. The outlook is more encouraging than for a long time, and now that our forces are in line, we hope to accomplish greater results than ever



REV. IRA D. HALVERSEN AND FAMILY

before. I am so happy over the coming of my new associate, Miss Brown, and hope we may have many years of work together. She is learning the people, and with her sweet quiet way will soon win their love, I am sure.

The Indian Association, which was entertained by our Indians this year was a great success. Our Cheyennes raised the money very readily for the entertainment.

Our winter camp-meetings of which I

have written to you before, are an inspiration to better work, and we are already looking forward to them and praying for those whom we desire to see saved at that time. Those who came out in last winter's meetings are taking hold of the work with interest, and proving their conversion has been genuine.

Our work for the younger people is a heavy burden on our hearts, and we long to see them taking a firmer stand for the right and a more intelligent interest in the work. Too many of them are content to rest on the fact that they are church members, and let the older people render all the service. We are trying to work out new plans, and hope to report results later. Our boys and girls are marrying very much younger than formerly, so there is added care for us in helping them to get new homes established. We are trying to inspire these to make their homes really Christian, and to begin right.

We are very much pleased to have on this part of the field a government farmer, who is coöperating heartily with all that we are trying to do for the Indians. Being an Arapaho Indian himself, he is in hearty sympathy with every effort made for his people. We also find a great deal of comfort in the help and friendship of our Agent, Mr. Freer. Although the work at all our six stations is in a more hopeful condition than ever before. For all this we are grateful to our Heavenly Father, and hope to be used of Him. How much we need and crave the prayers of all the friends!



WEDNESDAY AFTERNOON MEETING AT RAINY MOUNTAIN CHURCH



MEXICAN CHILDREN IN OUR KINDERGARTEN

Glorifying God in Service

BY MRS. HELEN WARING CONWELL

"The highest glory in any world is the glory of service."

MEXICO CITY, MEXICO.

This has been an eventful year in Mexico for many reasons. One is due to the fact that we have witnessed the overthrow of a progressive and seemingly immovable government; the beginning, although not the end, of a revolution which has disturbed the whole country; and now we have before us a new President who promises great things to these people. In this time of political upheaval we have obtained a new insight into the make-up of the Mexicans. Even the poorest peon has manifested a spirit of unrest in his present condition, a desire for better wages and for liberty.

It is remarkable how many daily papers have come into existence at this time, and it is more interesting to note how eagerly these are read by all classes of people. Those who cannot read hire some one to read to them. Many have learned to read in order to keep up with the news of the Revolution. There is keen interest everywhere, and party feeling runs very high. We can only hope that this desire on the part of the Mexicans for more political liberty may, in time, be a stepping-stone to their coming into the great soul liberty that Christ offers.

During the Revolution we did not leave

our post, although it was reported that all women missionaries had left the country. When danger menaced the Capitol here, and the streets were filled with excited, angry crowds, breaking windows and stealing, we did not refrain from being in our dispensary every day, and making daily visits to the sick in their homes as usual. Through it all we were protected from dangers both seen and unseen.

Another unusual occurrence, but peculiar to Mexico, was the severe earthquake early in June. The house we were living in was so badly injured that we barely escaped unhurt, and were obliged to move that very day. We have since found that even the earthquake worked for our good, for our present home is very much pleasanter and in the lovely American colony.

I wish there were time and space to give you a glimpse even of our far-extending medical work. I give practical Bible lessons daily in the dispensary to strangely varied audiences. Our visits in the homes of the sick bring us in contact with many of the upper-class families. There are hundreds of new homes open to us. We sell almost daily some portion of the Bible.

The following are a few of the testimonies we hear:

"I used to drink pulque and cerveza [beer], but since you have told me the evil of it I do not."

"I have a very bad temper and always get

very angry at anything, but since you told me it was bad for my health and not right, I am learning to control myself."

"I used to believe in and pray to the Saints and Virgin, but since you have read to us from the Bible and told us of Christ I believe He is sufficient."

"I never had entered a Protestant church until you invited me and insisted that I must go, and now I cannot go too often."

Only this morning an intelligent woman said to me, "I broke my mirror and was very much afraid, then I remembered that you said we should not believe in superstitions."

Another says with tears, "I have faith in your God because you have done so much for me."

The imperative need for a hospital may be more evident to you, perhaps, if I tell you that we have had a lady patient in our home seven weeks, waiting upon her ourselves. She says, "I don't know what I would have done if I could not have come." There are hundreds who would give anything to come, but our home and strength will not hold out for all, as much as we wish they might.

Besides daily temperance talks, I still continue as President of our Mexican W. C. T. U. These women are doing splendid work. We visit hospital every month, have printed programs for a year's meetings, have printed an excellent paper given at a recent meeting, and are now preparing for a mothers' meeting next month. I have given twelve or fifteen special temperance lessons or talks, all, of course, in Spanish.

My Philathea class of Mexican girls has had two interesting socials lately. One was in my home in honor of one of the members who was recently married. In her new home she has many remembrances of the affection of the girls given her at the social. The other was an entertainment given my girls by the Philathea class of the Methodist church. This was to stimulate more class spirit and union.

These and hosts of other duties keep my time well filled.

Every effort of Christ's mission to this world told for eternity. May He give us His own spirit, that every effort of ours among this people may have its effect for eternity.



READY FOR A DRILL—MISS BOLLES' DAY SCHOOL IN MEXICO CITY

Sowing the Gospel Seed in the Murrow Indian Orphanage

BY ELSIE M. RIPLEY, BOYS' MATRON

When Jesus was here upon earth He said, "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven." He is saying the same thing today and we, who work in the Murrow Indian Orphans' Home, are trying to do His bidding. When asked to give a report we find it almost impossible, because our work is made up of the little everyday duties, not going out among the people and having many interesting experiences, but staying in the home, caring for our children physically, mentally, morally and spiritually. We have much cause for thanksgiving as we look back over the year and see that our children have grown in all these ways. Two of my boys have become Christians, and were baptized during the summer.

Would you like just a peep into our home? We live in an eight-room cottage. On the first floor are the wash-room, two living-rooms and the matron's room. The second floor is used for the boys' sleeping rooms.

On stormy days when the boys must be in the house, we are rather crowded, but most of the time they can play out of doors. The boys make the beds, sweep, dust and scrub, and do it very well, much better than some white boys could do.

Our house is very plainly furnished, but our friends say it is homelike.

Perhaps the happiest hour of the day is the story hour, before going to bed. How they do love stories, and the Bible stories best of all! Then each head is bowed, while we thank the Father for His goodness to us, and commit ourselves to His care for the night. God says, His Word shall not return unto Him void, and we know the seed we are sowing will bring forth fruit.



Rejoicing in Service for Christ

BY ELSIE M. JENSEN, SEATTLE

"And whatsoever ye do, do it heartily, as to the Lord." The duties of your missionary during the past year have been so varied and miscellaneous that it has often been helpful to remember that all she does

must be done heartily, as unto the Lord. God has given us many victories, praise His name!

Your missionary has sometimes, when weary had the same temptation that all workers at times have, and will say, Is it worth while? But thank God this feeling does not last long, for when tired and discouraged women have said to her, "How glad I am you came today. I needed you so much;" when little children have put their arms around her neck and said, "I love you and I love Jesus;" when young people have said, "you have helped me to know Jesus better,"—then she says, Thank God, it is worth while.

I carry on my work in the regular way: house to house visitation; two children's meetings a week; every other Sunday a meeting in the hospital; one Sunday a month speaking the gospel in a small country church; one other Sunday given to jail work.

We have for some time been interested in a Dane. We found him and his family in our house-to-house visitation.

He came to our church a few times, but as he was strongly opposed to our baptism he would not unite with us. We have continued to pray for him, however, and a short time ago he came and told us he could not get away from the influence of the Spirit, and said he wanted to be baptized and unite with the church. We were sure he had life in Jesus, so he was accepted and is now active in our work.

His two oldest boys who have attended our Sunday school and children's meetings were two weeks ago won for Jesus. It is a joy to hear them pray aloud in our children's meetings. Now we are praying for the mother, that she too may be won, and we are hopeful she will come soon.

So the work goes on, now one and then another being won. God grant we may be faithful to every opportunity given us.



Obituary

Mrs. Clara E. Markart of Oshkosh, Wisconsin, died on Oct. 28. Miss Markart was the efficient recording secretary of the Missionary Union of the Baptist Temple Church of Oshkosh.

BAPTIST MISSIONARY TRAINING SCHOOL

The Training School

The first term of the year 1911-12 has passed. The holiday season was made as enjoyable as possible for those who remained under the roof of the school during those days. Mr. and Mrs. Reynolds looked after each student with the affection of father and mother, while Miss Morgan, Miss Jacobs and Miss Culver had vied with each other in devising ways to prevent homesickness and to make the best use of the brief vaca-

tion. The new year brings additional students to share the advantages and to enjoy the life of the privileged student of the "B.M.T.S."

The sweet spirit of love and good fellowship continues to prevail. Mrs. Reynolds presides over her large and increasing family with her usual dignity and sweetness. The school is in a most prosperous condition. The Junior class contains over fifty mem-



FROM LEFT TO RIGHT: GERTRUDE MITHOFF, MRS. E. L. BEEMAN, EDNA ODEN, ANNA H. NELSON, MARY MOODY, MARY A. BROWN

Training School Graduates Working Among the Indians

Miss Mithoff is at Saddle Mountain, Okla., among the Kiowas

Mrs. Beeman and Miss Nelson are at Sunlight Mission, Toreva, Ariz., among the Hopis.

Miss Edna Oden is among the Crows at Wyola, Mont.

Miss Moody is at Keams Canyon, among the Navajos.

Miss Brown is associate with Miss Jayne at Watonga, Okla.

THE WORKERS' DEPARTMENT

Personal Mention

The appointment of Miss Susan McKnew of Washington as the director for the Woman's American Baptist Home Mission Society of the District of Columbia has met with the cordial approval of her many friends and acquaintances. We gladly welcome into our ranks this enthusiastic, efficient worker as a representative of the great cause of Women's Home Mission work in her district.

Alaska Baptist Orphanage, Kodiak, Wood Island, Alaska

A CORRECTION

Goods intended for the Orphanage should be addressed Kodiak Baptist Orphanage, Kodiak, Alaska, via Seattle, Washington, care W. H. Rankin, 411 Occidental Avenue, Seattle, Washington, and not to 2969 Vernon Avenue, Chicago.

Conservation of National Ideals

CHAPTER III

The Problem of the Race — The chapter is but a presentation of another phase of the great problem discussed in the preceding chapter, with a change of racial characteristics. It is a question largely of living with people who are not like us — who are not "our kind." It is a problem universal and includes a consideration of the various great nationalities of the present time. America has the Indian, Negro, Mexican, Alaskan, Cuban, Porto Rican, Filipino, Hindu, Chinese and Japanese, probably the most complicated problem of any nation.

Mrs. D. B. Wells in her instructions to her classes has said: "The difficulty of solution lies in this: that the tap root of the matter is a question of feelings; of likes versus dislikes, antipathies versus preferences, all based upon emotion rather than reason. Is it not then entirely evident that the only solvent of race antipathies is the Gospel of Christ? If this be so, then this, too, constitutes another line of imperative need for the Work of Home Missions."

PROGRAM

BIBLE LESSON: Matthew 23: 8, Galatians 3: 28, Acts 10: 34, 35.

PRAYER: That we may have a sympathetic understanding of the races in our country, that prejudice may be removed and that we may see clearly our duty to representatives of the various nationalities in the United States.

OUTLINE FOR STUDY

Race Problems in the United States.

Negro Problem — a typical study.

Indian Problem.

Alaskan Possibilities and Difficulties.

Problems presented by the Chinese, Japanese and other Asiatic Peoples.

Latin Peoples through European Immigration. Slavic races.

SUGGESTED TOPICS FOR PAPERS

What have the Woman's Home Mission Societies done in helping to solve the race problem and what has been their motive?

2. What are the problems of race peculiar to the United States?

3. The Negro Problem — political — industrial — social.

4. The Christian Solution to the Race Problem. What is it? What should it be?

Our author, Mr. Ray Stannard Baker, opens the interesting chapter on "The Problem of the Race," with the significant statement: "From the beginning of time the greatest of human problems has been the problem of race relationships." He further calls attention to the variety of problems that confront us as a nation. We not only have the Negro Problem, but on our Pacific Coast and the islands we have a Japanese and Chinese problem with ominous suggestions caused by the influx of Hindus in the Northwest. There is a tangle of races in the Philippine Islands.

We would not only advise but strongly urge a careful study of the chapter under discussion. The subject of the Negro Problem is treated fairly and without partiality, the author writing from an intimate knowledge of the situation and facts considered.

SUGGESTED LITERATURE

"From Darkness to Light" — Chap. 2, pp. 35-37, 40-42. Chap. 3, 71-91. Chap. 4, 108-110, 112-123. Chap. 5, 135-147, 153-153. Chap. 6, 188-187, 197-203.

For further helps regarding various phases of the subject developed in Chapter 3 we suggest selections from our catalogue of literature, files of *Tidings*, 1910-11, *MISSIONS* 1910-11.



Prayer Calendar for January

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

January 8 — Miss ALICE MATTHEWS, missionary among mining population, Novinger, Mo. Miss ROSABEL RIBER, field worker, Richmond, Va. Miss ESTELLA FREEMAN, field worker among Negroes, James City, N.C.

Jan. 12 — Miss IDELLA CASON, matron, Florida Baptist Academy, Jacksonville, Fla. Miss LORILLA E. BUSHNELL, superintendent of Fireside Schools, Nashville, Tenn.

Jan. 21 — Miss ESTHER SCHERLING, missionary among Scandinavians, Denver, Colo.

Jan. 25 — Miss LILLY M. WIKSTROM, missionary among the Swedes, South Chicago, Ill.

Jan. 26 — Mrs. PAULA B. TOOMS, field worker among Mexicans, Puebla, Mexico.

Jan. 27 — Miss RAHME HAIDER, missionary among Syrians, Los Angeles, Calif. Mrs. ROSA B. FULLER, preceptress, Howe Bible Institute, Memphis, Tenn.

Jan. 28 — Miss MARTHA JANSON, missionary among Scandinavians, Albert Lea, Minn.

Jan. 30 — Miss EVELINA O. WERDEN, teacher in Spelman Seminary, Atlanta, Ga.

February 1 — Miss ANNA KNOP, general missionary in the Dakotas.

Feb. 5 — Miss SABINA ERICKSON, missionary among Scandinavians, Los Angeles, Calif. Miss ELLA VARIAN, field worker among Negroes, Vicksburg, Miss.



New Directors

CONNECTICUT — *New Haven Association*, Mrs. Wm. T. Thayer, Wallingford.

ILLINOIS — *Ottawa Association*, Mrs. Watts Johnson, Princeton, vice Mrs. Geo. S. Denison, resigned.

IOWA — *Dubuque Association*, Mrs. Nettie Zimmerman, Hazelton.

KANSAS — *Central Association* (Y. W. & Ch.), Mrs. James M. Powell, Salina. *Miami Association*, Mrs. Addie Deering, Ottawa. *Mound City Association*, Mrs. George Hunley, Garnett. *Mound City Association* (Y. W. & Ch.), Miss Ella Ball, Iola.

MASSACHUSETTS — *Boston North Association* (Jr.), Mrs. Charles R. Berry, Somerville, vice Mrs. H. G. Moulton, resigned. *Boston West Association*, Mrs. E. W. Varney, Newton Centre.

MONTANA — *West Association*, Mrs. J. P. Lansing, Missoula.

NEW HAMPSHIRE — *Newport Association*, Mrs. Eben Wilde, Claremont, vice Mrs. N. S. Tandy.

NEW YORK — *Cayuga Association* (Y. W. & Ch.), Miss Lona A. Cooley, Auburn. *Cortland Association* (Y. W. & Ch.), Miss Delphine C. Bates, Homer. *Buf-*

falo Association (Y. W.), Miss Wilkie B. Kahle, Buffalo.
Cattaraugus Association (Y. W. & Ch.), Mrs. F. W. Marshall, Weston's Mills. *Black River Association*, Mrs. J. Foster Wilcox, Watertown. *Hudson River North Association* (Y. W.), Miss Juliette Penney, Troy.
Oneida County Association (Y. W.), Mrs. DeWolf I. Jones, Rome, vice Miss Baker, resigned. *Washington Association* (Y. W.), Miss May Clough, Lakeville, vice Mrs. T. J. Hunter, resigned. *Orleans Association* (Y. W. & Ch.), Mrs. Ivah Chadwick, Albion. *Ontario Association* (Y. W. & Ch.), Mrs. H. D. Weyburn, Geneva. *Niagara Association* (Y. W. & Ch.), Mrs. S. Edith Brague, Lockport.

PENNSYLVANIA — *Centre Association*, Mrs. Frank B. Brantley, Tyrone, vice Mrs. Odiorne, resigned.
 VERMONT — *Shaftsbury Association*, Mrs. Chester A. Bixby, Poultney, vice Miss Lillian Foote, resigned.

New Organization

IDAHO — *Wendell*.

NEW YORK — *Utica*, Park Baptist Church (Y. W.).

Wants of Missionaries

GERMANS

Miss MARTHA TROECK, *Ellis Island* (landing place), N.Y., — Dolls, toys and clothing.
 Miss ANNA REYSON, 2516 Warren St., *St. Louis, Mo.*, — Material for children's outing flannel skirts, basted handkerchiefs, pricked cards for primary class.

CUBANS

Miss GABRIELA JIMENEZ, San Luis de Oriente, *Cuba*, — Patchwork, thread.

NEGROES

Mrs. FLORA E. WOLFENDEN, Benedict College, *Columbia, S.C.*, — Thread, strips of old carpet, curtains for drapes, table covers 3 ft. or more square, sash curtains.

Miss KATE E. GALE, Virginia Union University, *Richmond, Va.*, — Basted gingham aprons, basted gingham drawers and waists for children, basted outing flannel skirts for women and children, basted sheets and pillow cases.

Miss R. AMELIA WILLIAMS, *James City, N.C.*, — Basted garments for children.

Miss ESTELLE FREEMAN, *New Bern, N.C.*, — Bedding, tracts.

Mrs. ROSA B. FULLER, Howe Institute, *Memphis, Tenn.*, — Sheets, pillow cases.

Mrs. CORA E. PETTUS, 404 Marion St., *Clarksville, Tenn.*, — Clothing, shoes.

Mrs. DARTHULA GHEE, 719 So. First St., *Clarksville, Tenn.*, — Bedding.

Miss REBECCA J. CARTER, 322 N. Wood St., *Chicago, Ill.*, — Sewing school supplies, clothing.

Miss ELLA M. VARIAN, 1703 Monroe St., *Vicksburg, Miss.*, — Clothing, basted aprons for children.

Miss M. EVA RICHARDSON, 1703 Monroe St., *Vicksburg, Miss.*, — Clothing, shoes.

Miss HENRIETTA BEDGOOD, Dermott Academy, *Dermott, Ark.*, — Tablecloths, dishes, cutlery, window shades.

Miss ANNIE E. READ, Tidewater Institute, *Cheriton, Va.*, — Gospel hymn books, sheets, pillow cases, clothing for boys and girls.

Miss CARRIE E. WAUGH, *James City, N.C.*, — Patchwork, tracts — temperance and religious.

Miss SARAH A. BLOCKER, Florida Baptist Academy,

Jacksonville, Fla., — Sheets, pillow cases, tablecloths, dish towels, material for sewing rooms, a sewing machine.

Mrs. AZAMA WILSON, 718 Irving St., *Beaumont, Texas*, — Tracts.

Mrs. SARAH GERMANY, 748 S. Roman St., *New Orleans, La.*, — Clothing for men, women and children, shoes for children — all sizes.

Miss AMELIA A. HOUSE, Benedict College, *Columbia, S.C.*, — Small towels and shoe bags.

Mrs. S. A. MIAL, 435 N. Salisbury St., *Raleigh, N.C.*, — Shoes and clothing.

Miss JENNIE L. PECK, National Training School for Women and Girls, *Washington, D.C.*, — Sheets, pillow cases, sash curtains, dish towels.

Mrs. BELLE C. MEBANE, 814 London St., *Portsmouth, Va.*, — Clothing, shoes, bed linen.

Miss SARAH A. BRINKLEY, 176 Queen St., *Norfolk, Va.*, — Clothing, Bibles for Mission Sunday school, aprons for old ladies and children.

NEGROES

Miss R. V. JONES, Waters Normal Institute, *Winton, N.C.*, (freight address) Merchants & Miners Transportation Co., via Norfolk, Va., — Sewing machines, patent desks, sheets and pillow cases.

Mrs. A. J. BROWN, Waters Normal Institute, *Winton, N.C.*, (freight address) Merchants & Miners Transportation Co., via Norfolk, Va., — Sheets, comforts, blankets and other bed supplies.

Miss ESTHER THACKER, Thompson Institute, *Lumberton, N.C.*, — Sheets, pillow cases, quilts, napkins, tablecloths, towels, rugs, large and small spoons, clothing for children and boys, gingham and white aprons.

POLES

Miss LYDIA M. MEEREIS, 379 Greenfield Ave., *Milwaukee, Wis.*, — Basted aprons for children from 8 to 10 years.

SCANDINAVIANS

Miss SIGRID EQUEST, *Grafton, N.D.*, — Postal card blocks for quilts, aprons, handkerchiefs or anything for use in Industrial school, pictures for children, tracts.

SLAVIC RACES

Miss NATHANA CLYDE, 2110 Quindaro Blvd., *Kansas City, Kan.*, — Clothing, remnants of lawn, calico and gingham for making handkerchiefs, dust caps and aprons in the sewing school.

INDIANS

Miss EDNA ODEN, *Wyola, Mont.*, — Organ, quilt pieces not basted, raffia and reeds.

Miss BLANCHE SIM, *Wyola, Mont.*, — Material for baskets and anything for busy work for little folks.

Miss JOAN SAUNDERS, Murtow Indian Orphanage (freight and express) *Muskogee, (P.O.) Bacoene, Okla.*, — Linen and embroidery cotton for sewing class.

Miss MAUD EDWARDS, *Lodge Grass, Mont.*, — Gifts for attendance rewards, story books, etc.

Miss ALICE STEER, *Lodge Grass, Mont.*, — Quilt pieces not basted, remnants of percale, gingham and prints.

ITALIANS

Mrs. M. C. CONVERSANO, *Ellis Island* (landing place), N.Y., — Dolls, balls, picture books.

PORTO RICANS

Miss MARY O. LAKE, 3 Bertoli St., *Ponce, P.R.*, — Material for sewing school, raffia.



Reassuring News from East China

HOW SEVEN REBELS TOOK NINGPO, WHERE OUR CORRESPONDENT, REV. E. E. JONES, IS STATIONED—
HIS ASSURANCES THAT THE MISSIONARIES ARE SAFE

UNDER date of Nov. 6 Rev. E. E. Jones, missionary at Ningpo, writes to the Editor as follows:

"It may be that you have plenty of material to furnish our Baptist constituency during these troublesome days in China. The daily papers are full of reports and those who have friends in China are more or less anxious to hear from the field of action. Personally I regard the *China Press* as one of the best dailies published in Shanghai, consequently I am sending a few clippings which may be of service to you in connection with the China section of MISSIONS.

"Whatever may come to pass in China, the friends of missionaries should be certain of one thing, namely, that all foreigners in China will be protected, and also their property. The present troubles are not to be interpreted as a second Boxer uprising. It is not anti-missionary or anti-foreign, but it is avowedly anti-government and anti-Manchu.

"On Friday evening the rebels visited Shanghai and took the city, but when they attempted to gain entrance into the Arsenal they were repulsed by the guards. However, reports were current in Ningpo yesterday that the Arsenal and the Woo-sung forts, at the mouth of the river which leads to Shanghai, were in the hands of the rebels.

"Yesterday, Sunday, the rebels arrived in Ningpo from Shanghai, about *seven* in number, and immediately 'took over' the city. They took charge of the telegraph office, the Magistrates Yamen, and before sunset the white flag was waving over all the

public buildings in Ningpo. The leader of the Ningpo rebel troop is a young man by the name of Lu. This young patriot is a native of Ningpo, educated in England. After the exchange of government and the appointment of officers for the city the young leader secured, by the aid of a Christian friend acquainted with the facts here, the names of all the missionaries, place of dwelling and the location of all the churches in the city and immediate vicinity. Learning that a number of ladies of the Christian Mission were living at some distance, the rebel leader went in person to assure these women that there was no cause for anxiety and that he would protect them. The proclamation issued yesterday called upon all the rebel troops and people to protect the foreigners and their property, to keep order, to assist the helpless people, and to conduct themselves uprightly. Any violation of this command will be punished by immediate decapitation. The entire city is perfectly quiet and there is not the least sign that anything out of the ordinary has taken place, except the white flags.

"The people in this section are all in full sympathy with the rebels. The former Tao-tai, the highest official in the city, was a Manchu, but last week he was able to produce an excuse for leaving the city, so he and his family left just in time to save much trouble and possibly his head. I trust that this will aid to throw light upon the present situation in China, and help to give our friends to understand that in any event we are perfectly safe."



FROM THE FAR LANDS

CHIN CHIEF ASKS "WHY"

Last month I went to the northern circuit, spending three weeks among the villages. My pony being run down, I walked most of the way and my sympathies for the Chins have increased greatly. I seconded the question of a chief in one village. The teacher had been telling of God's creative work, when the chief interrupted to ask why the Lord had made the Chin country hilly and not level like Burma. But the teacher was equal to the occasion. He answered that if all the world was flat some people would want to climb a mountain and growl that there were none. — J. H. COPE, Haka, Burma.

QUEER THINKING

"In many ways the natives think otherwise from the way we do," writes a missionary. "They would never say 'please go out of the light,' but instead, 'take away the darkness.' A Congo person does not show sorrow when convinced that he has done wrong, but he who bursts out laughing, you may be sure, is the guilty one. We once had a school helper who was said to be very proud. We could see nothing in him, and his manner that revealed pride, so we asked how they knew that he was proud, and this was the answer, 'Look at him; you see his eyes?' They look as if he were half asleep; the eyelids are hanging down and cover half of the eyes. You see him bending his body a little forward and lifting both his shoulders right up to his ears? That is what we in Congo call a proud person.' 'Why is it,' I asked one day, 'that that young man yonder is going about and never does any work?' 'He thinks himself to be very good looking,' they answered."

A PLAN FOR BIBLE STUDY

We have devised a plan to get the appetite for Bible study started among our people. I had a blank printed to be signed by all those who are willing to form the purpose of reading the Bible daily. There is a space

for each day for three months in which they are to put down the portion read. Members of the Christian Endeavor Society are to go around occasionally and see how people are living up to their purpose. This Christian Endeavor Society which we organized a few months ago is having good success in that it is encouraging volunteer workers. We are trying to find something for everyone to do. We have a good spirit of democracy in the church, which is a sharp contrast to the rigid classifications of Chinese society. — J. P. DAVIES, Kiating, West China.

CHRISTIAN MADIGAS ON STRIKE

There has been a curious strike on the part of the Christian Madigas, outcasts of India, the class among whom Rev. G. H. Brock is working. The Hindus, who would not suffer the Madigas to enter their temple courts, have used them as drummers at heathen ceremonies. At Vidaplapad the 200 Christian Madigas refused to drum for such ceremonies. Then their farmer employers stopped their work and cut off their food supply, and no merchant was allowed to sell them grain, so that they were in danger of starvation. At last they were given work under government employ, and learning of their brave stand for their faith Christian churches began to send them assistance, contributions coming from churches hundreds of miles away. Then the drought came to an end, and the demand for farm labor became so great that the Hindu persecutors had to yield and employ the Christians again. The strike has called great attention to the Christian stamina of the Madigas.

FAMINE IN CHINA

The Catholic fathers calculate that two million persons in the Hupeh Province are homeless and destitute. Thousands of the farming population and residents along the valley of the Han and Yangtse rivers have found a watery grave. In the southwest section of this province, which is Baptist

territory, along the line of the new Canton Railway, Kiayu and Puchi are under water, owing to the flood's breaking down the dykes or sea walls. Our brethren of both these districts have lost crops of rice, hemp and cotton. The wheat harvest was reaped before the floods came over the banks. The Central China Relief Committee have had a conference in Shanghai and are devising means of avoiding these disasters as well as more immediate measures of relief. Doubtless a committee in connection with the central committee will get to work in Hupeh. There is a dark winter ahead. Floods mean famine and disease. The river becomes poisoned with the debris of bodies and sewage, and this is the water supply. With a good government "by the people, for the people" what a prosperous land this would become! — J. S. ADAMS, Hanyang, China.

AN ENTHUSIASTIC WELCOME

On Saturday morning (going home from the Conference at Matadi) we were whistling off our Ituta outstation, on the beach of which were a good few who were very glad to see us. We loaded some firewood and then we were on the last run, and to us it was a "home run." Before ten in the morning we were beached at Ikoko. An amusing scene took place there. When Mrs. Clark landed the women gathered round her, raised her on their shoulders and carried her into our house about 200 yards away. On Monday many women came in the morning and brought fowls and eggs as presents, chiefly for their old teacher, but the two new ones were not forgotten, by any means, so Mrs. Gotaas and Miss Porter were given a very hearty welcome and a share of the good things brought. Over fifty chickens and twelve dozen eggs were brought and given by these native women in token of their gratitude and pleasure. — J. CLARK, Ikoko, Africa.

BETTER CONDITIONS IN AFRICA

In two brief trips taken since my return I found the natives apparently satisfied with State control as now exercised in this district. The men have to pay twelve francs a year State tax, but as they can pay it in money instead of rubber or *kwanga* (native bread) they seem very well satisfied

with this change. — P. A. McDIARMID, Sona Bata, Africa.

THE BACOLOD KINDERGARTEN

More than seventy children, many from Roman Catholic families of the upper classes, attend the kindergarten at Bacolod in the Philippine Islands. The cost of maintaining the school, \$200 (gold) per year, is all subscribed by natives, Chinese and Americans in Bacolod.

NATIVE TRAINED WORKERS

The Karen Woman's Bible School rejoices in four young Karen women assistants, who are taking their share of the responsibilities and easing the burdens of the missionary at the head of the school. The teachers have reason to be proud of the girls whom they have prepared for the Lord's service; nine of the young women who do home mission work are graduates of this institution and they are reported as giving of their best to this branch of work.

REACHING MEN IN JAPAN

An evening school for Japanese men was opened September 18 in Yokohama with an enrolment of thirty-six. The number has been steadily increasing until according to the last report the attendance was 104. The school opens every evening with a devotional service of fifteen minutes' duration in the chapel. This is a splendid opportunity of giving some slight religious instruction to one hundred or more prospective Japanese business men.

FAITHFUL NATIVE WORKERS

At the request signed by fourteen members the Burmese Christians were dismissed from the town church to form a Burmese church at Nyaungbinze, and the prospect is now very hopeful that this is the beginning of a vigorous Burmese church in Sandoway. But while we have this to rejoice over, we are saddened by the death of Saya Ukela, the Burmese preacher whose establishment at Nyaungbinze was the beginning of this movement among the Burmese Christians. And as there is no Burmese preacher available to station there, our plan to have the new building used as a wayside preaching station has to

be given up for the present and the building used only as a chapel. We have very encouraging news from the Myeban township. There had been at the last report six baptisms at Tainanbyin through the new interest started in that township by Saya Ko Ni, and the school in that village is reported as flourishing under the care of his granddaughter, Ma Wini. Saya Ko Ni's wife has now joined him at Tainanbyin, and we hope that he may continue there for many years, leading the work so auspiciously commenced by him.

The Myeban school continues to flourish under the care of Ma Chaw and her husband. It has just been examined by the deputy inspector and earned Rs. 177 (\$59) in place of the Rs. 117 (\$39) earned last year. Ma Chaw writes that they expect to have seventy pupils the coming term and will have to add another room to the building to hold them. — B. P. Cross, Sandoway, Burma.

THE OPENING OF WASEDA DORMITORY

Last month mention was made of the opening-to-be of Waseda Dormitory for young men in Tokyo, Japan, and of the expected presence of Count Okuma at the dedication of the building. Further news has now been received from Rev. H. B. Benninghoff, the missionary in charge: "We had our opening last Tuesday. Everything went off nicely. Count Okuma was sick in bed and could not come, but his son came and lent his encouragement to the enterprise. Three of the professors (of Waseda University) came, and two of them in earnest Christian addresses commended the work and urged the members of the dormitory to bring the influence of the dormitory to bear upon a larger number of the University students. We have the only work carried on for young men in the University, and we hope that more and more the dormitory and our home will be a real spiritual power for Christ in the community. The Christian movement in the University has been greatly strengthened lately by the return of one of the Christian professors who for three years has been studying in Oxford. He now teaches Ethics to the more than 2,000 young men in the preparatory department. Some of our Christian young men say that every lecture

is a sermon. He himself regards the opportunity as a splendid one for teaching the Christian point of view. He is in thorough sympathy with our work. The attitude of the faculty and student body was never more cordial. The three years have given opportunity for many acquaintances and the door is wide open in every direction. There is only one empty room in the dormitory and there are many applications, but we are exercising a little care in the formation of our foundation stones."

A SUCCESSFUL LAWYER'S SACRIFICE

Rev. Ba Te is a man with a Burman father and a Karen mother. He understands English well and he has passed the ninth standard. Besides Burmese and English he also speaks Sgaw Karen, Pevo Karen and the Lahu language. He was a successful lawyer, but a deepened Christian experience led him to give up the law and devote himself to missionary service. Six years he spent in the work at Kengtung, leaving his family here at Insein. But as his wife's health is such that he can never hope to have her with him in the work on the frontier, he has given up that work and returned to Lower Burma. For some time we have been praying for just this sort of man for the Burman Theological Seminary, and the vacancy made by the death of Saya Po Thai last December gives us the opportunity to fill the place with Saya Ba Te. He came into the Seminary the first of August and worked for two hours each day, in order that we might get acquainted with him and he with us and the work. He is a man whose whole heart is in Christian work and he will have an excellent influence, helpful to the other teachers. — J. McGUIRE, Insein, Burma.



Losses in the Ranks

Only too often are we reminded that Joy and Sorrow are twin sisters and seldom are separated for long. Scarcely had Mr. and Mrs. Charles Rutherford of Hanumakonda, South India, rejoiced over the daughter born to them on September 30, before Sorrow claimed her share of their attention. Malarial fever attacked the mother and on October 13, 1911, she was released from all further suffering. Gertrude Preston Rutherford

was born January 7, 1881, near Athena, Ore. She attended the Weston State Normal School, and in 1906 graduated from McMinnville College. As a college girl she was interested in Christian work and was for two years president of the Young Women's Christian Association. She was married May 29, 1907, to Charles Rutherford, and in the fall of the same year they sailed for Ramapatnam, South India, where they were for some time engaged in language study. During Rev. S. W. Stenger's furlough they worked at Nandyal, and in the fall of 1910 they were finally assigned to Hanumakonda. True to her call as a missionary's wife she had, in the short time she was permitted to dwell among them, won the deep love and confidence of the people.

Without warning came the news that on November 26 Dr. Benaiah L. Whitman died at a hospital in Seattle, Wash. Dr. Whitman was a member of the Board of Managers of the American Baptist Foreign Mission Society and was in 1907 one of the deputation sent to China at the time of the Morrison Centenary. He was born in Wilmot, N.S., November 21, 1862; was educated at Worcester Academy, Brown University and Newton Theological Institution. After his graduation from the seminary he served as pastor of the Free Street Baptist Church in Portland, later succeeding to the presidency of Colby College; and in 1895 he was elected president of Columbian University at Washington. Returning to the pastorate he became minister of the Fifth Baptist Church, Philadelphia. After eight years' service there he became pastor of the First Baptist Church in Seattle. By his death the denomination has lost a strong man in the ministry, a valuable man along educational lines, and a great-hearted missionary leader. He had acquired large influence in the West, and was doing a most important work.



Missionary Personals

Mrs. Bryce Allan of Scotland, a cousin of Mr. R. S. Allan, of the Allan Line of steamships, who has so generously contributed to the work of Captain Bickel in the Inland Sea of Japan, has become interested in this work through Mr. Allan and has taken a most efficient means of showing this interest by sending a contri-

bution of \$1,000 for the new mission ship now under construction in Japan.

News has been received that Rev. C. B. Antisdel and Mrs. Antisdel of Kengtung, Burma, are returning to this country because of Mr. Antisdel's illness. Dr. Robert Harper of Kengtung planned to accompany them to Rangoon in order to give Mr. Antisdel the needed care on the journey.



Free Baptist Mission

Miss Clara V. Goodrich, of Bonney, N.Y., sailed from Boston for the Bengal Field on Saturday, Nov. 25. She accompanied Rev. and Mrs. E. Carrol Condict, of Trenton, N.J., who are going out for their first term of service in Burma.

Mrs. Julia Phillips Burkholder has been appointed to return to India as early as arrangements can be made for her sailing, probably about the middle of December. Her going responds to a very strong desire on the part of the missionaries in the field that she come out to help care for the work which will be left so pitifully shorthanded when Mr. and Mrs. Wyman, Dr. Mary Bachelor and Miss Coombs return in the spring; it also indicates Mrs. Burkholder's spirit of sacrifice and devotion to the land which gave her birth and in which already she has labored so long. She is a daughter of Rev. Jeremiah Phillips, one of the pioneer missionaries to the Bengal field, and a sister of Rev. James L. Phillips, so widely known all through British India as the apostle of the Sunday school.

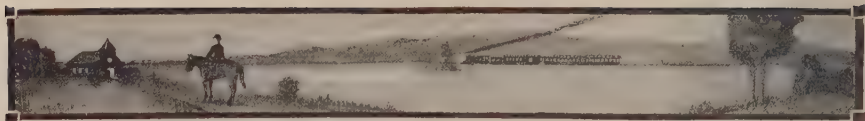
Rev. J. H. Oxrieder and family are at Winnebago, Minn. Rev. H. R. Murphy is completing his medical course at Lincoln, Neb., preparatory to an early return next year. Mrs. Z. F. Griffin has been ill at Buffalo, N.Y., but is reported improving.



Foreign Missionary Record

SAILED

- Miss Frieda L. Appel, from San Francisco, Dec. 6, 1911, for the Philippine Islands.
- Rev. E. C. Condict and Mrs. Condict, from Boston, Nov. 25, 1911, for Burma.
- Rev. P. H. J. Lerrigo, M.D., and Mrs. Lerrigo, from San Francisco, Dec. 6, 1911, for Capiz, Philippine Islands.
- Rev. C. R. Marsh, Mrs. Marsh and child, from San Francisco, Nov. 7, 1911, for Markapur, South India.



FROM THE HOME LANDS

A MISSIONARY PASTOR'S RECORD

"In the past year of work I have driven 3,100 miles, preached 159 sermons, made 205 visits, attended 10 funerals, 8 weddings, 27 prayer meetings, 24 business meetings, written 50 letters, seen 151 converted and reclaimed, had 75 baptisms, received 4 by letter, and 8 by experience. So you see the Lord has wonderfully blessed us." This missionary, Rev. S. E. Bishop, some days travels 60 miles by team in getting around among his people, and meets all sorts of experiences in the way of entertainment in the sparsely settled country around Wellfleet, Nebraska, where he is stationed.

WASHINGTON

Rev. W. H. Chambers ministers to the needy fields in the vicinity of Ralston. The district contains quite a number of "Land-markers," a wholly anti-mission variety of Baptists, who believe in a free gospel and oppose even the payment of a preacher's expenses. However, the preacher is everywhere welcome and invitations to "hold meetings" in schoolhouses are more than can be accepted. Many of the people are not of the "Landmark" type and Brother Chambers hopes to organize a regular Baptist church in the vicinity of Worden this fall.

NORTH DAKOTA

The superintendent says in his report that the year just closing has been in several respects one of the best in the history of North Dakota Baptist work. Pastorless churches have been supplied, and the work in each Association and among the Scandinavians (the latter under the able leadership of the Rev. Ole Larson) has resulted in all round improvement. New churches have been organized, work among the Russians has been encouraged, and the prospects of a great work for the Kingdom are exceedingly bright.

Our motto is "Evangelism." It is a

matter of thankfulness that there is a real spirit of evangelism coming upon our churches. An aggressive evangelism is to be the key to the progressive church of the future, and it behooves all our pastors to be keenly alive to the demand of the hour. Many churches have lost their usefulness through lack of wisdom. The power of the gospel is still the same as of old, but the old well-worn paths have been more or less forsaken and as a result we have decadent churches, devoid of spiritual power. We are thankful that this has been remedied in a number of our churches, and these are back on the highway of service.

The 28th annual meeting was at Grafton. The report of the board showed 24 workers, including the general missionary, missionary to the Swedes, and two evangelists. Many vacant churches and crop failures in many parts of the state closed some church doors. Yet there are many signs of growth. More pastors are with the churches than there have been for a long time. There is a rising tide of evangelism in the state, and evangelism was the keynote of the convention. The Home Mission Society is nobly standing by the work. Recently it increased the ratio of its help to the state from four to one to six to one. The Publication Society is putting three men into the work, including Rev. C. C. Hiedenberg, colporter. There are great opportunities, and loud calls on every hand.

MOHONK PLATFORM CONCERNING PORTO RICO

"The industrial and educational improvement wrought in Porto Rico under the joint authority of Porto Ricans and Americans, coöperating in the administration, on substantially the same principle which has operated so successfully in the Philippines, justifies the form of government which has been adopted. We urge Congress to make provision by which, under suitable conditions, Porto Ricans who desire to

become citizens of the United States, may acquire citizenship, for themselves and their children, without expense, upon taking an oath of allegiance."

WATONGA, OKLA.

It is a pleasure to report that Mrs. King, wife of Rev. F. L. King, Missionary to the Arapahoes at Watonga, Okla., is recovering from a long attack of typhoid fever. Her life hung in the balance for several weeks, but at last she showed signs of improvement, and steadily gained until finally she was reported as out of danger.

ITALIANS IN PORTLAND, OREGON

Pietro E. Saltarelli is the Italian missionary in Portland, Oregon, and from him we learn these interesting facts. The work among the Italians began thus: The City Missionary Board cooperated with the City Mission Society and with the Women's Home Mission Society in supporting Mrs. C. M. Badgley as the director of the classes among the children. Twenty volunteer workers also gave their assistance. These classes date back two years. At present the workers are conducting two sewing classes for girls, a manual training class for boys and a kindergarten class. The present attendance is 58 girls and 20 boys. While most of the work has been along industrial lines to interest the children, religious training has been given in addition. Two halls have been rented, one on the east, the other on the west side of the city. This is necessary because the Italians have two fairly strong settlements on each side. It is estimated that there are between 8,000 and 10,000 Italians in Portland, and 21,000 scattered throughout the State. They are nominally Catholics, but thousands of them hardly ever enter that church and many others only attend on special occasions. A large number are becoming socialists of the type that emphasizes atheism. There is only one Italian Catholic church in the city. Signor Saltarelli says: "The field looks full of promise to me and I believe that by faithful and consecrated effort we can establish an Italian Baptist church."

RAISING THE GRADE

If the work has not increased the past year as much as in former years, it is due to

two causes. In the first place we have reached a stage in the progress of the gospel in Porto Rico when what we have gained in the past must be made more solid and improved in quality. The time has now come to aim at a little higher class of people for our membership. We are strengthening the stakes. In the second place we have been short-handed. The work had previously grown beyond the strength of the small American force to care for it, and the new workers sent down at the beginning of the last associational year have been able to do little yet beyond learning the language. The improvement in the quality of the work also makes it impossible to use many of the kind of native workers that were used in an earlier day. The arrival of two new families this year, the Woods and the Freemans, has filled us with new hope for the future and we begin the new year greatly encouraged. — REV. C. S. DETWEILER of *Ponce*.

COLORADO NOTES

Missionary J. M. Morton, who lives near Sheridan Lake in Kiowa County has been assisting in special meetings at Lamar, where a gospel tent was placed. A gracious revival followed the meetings, and Pastor Hill baptized 20 converts and organized a church of over 30 members.

The meetings of the San Luis Valley Association at Monte Vista led to excellent results. A missionary committee was appointed for the Association, which immediately attended to its business. It was resolved to raise money on the spot to buy a tent and call an associational evangelist. Telegrams were sent immediately bearing upon these matters, and before adjournment Missionary Steadman had been called as an evangelist and accepted, and a new gospel tent was shipped three days later. The evangelist began his meetings and reported 30 conversions, 27 of whom were baptized, and all but three were heads of families. In the evening the tent would not hold the people.

New churches have been organized in Colorado since Nov. 1, 1910, at Shiloh, Kirk, Eleventh Avenue, Denver, Barnum, Iliff, Albright, Wiggins, Prairie Home, Bethel, La Jara, Craig, Ramah, Lebanon, Brush, Kanza, Moffat, Englewood, Denver, and Kiowa.

ADVANCE IN INDIAN WORK

Rev. Robert Hamilton, missionary to the Cheyennes, who is now living at Watonga, Okla., finds the work "moving along grandly," and is laying out plans for the future. A Bible Study and Training Class for young men who may later be called as pastors for the Cheyenne churches is his next step. In the Creek Association the churches have native pastors who serve without salary and are superintended by Dr. Washburn. He has been invited to hold an institute with Mr. Hamilton for the Cheyennes and explain his successful methods of work.

RUSSIANS IN NORTH DAKOTA

In North Dakota there are several thousand Russians who form an important and needy field for home mission effort. Two Baptist ministers have been ordained and two centers for preaching established at the extremes of a region several miles from east to west in which there are 200 Baptists. Some of these Russians speak German, but most of them do not. The coming in of certain observers of the seventh day has proved here as always a disintegrating and secularizing influence, but under the efficient leadership of Bro. A. H. Nikolaus, a well-educated Russian Baptist minister residing among them, the harm thus wrought is being overcome. Several hundred dollars might be profitably spent in this field. The prospect for self support in the near future is good.

HOW WE PAID OUR CHURCH DEBT

The Baptist church at Roberts, Ida., is a new field, as yet partly supported by State Mission funds. We have at present only 32 members. Our building was purchased some three years ago with the aid of the Home Mission Society, which gave us some money and loaned us some. At the beginning of the present year our indebtedness amounted to \$190, with three years more in which to pay it. Last spring the church rented a patch of ground containing about three and one-half acres, at the very low rental of one-sixth of the crop. The members met and planted the patch to potatoes in one day. This is a great potato country. The care of the potatoes during the summer amounted to only about five days' work of

one man and team. We have no potato bugs here. In the fall the members again met and gathered the crop in two days. Men and women, old and young, all took a hand. Potatoes this year are bringing a good price, and the yield was pretty good, so the entire value of the crop was \$395.40. After expenses were taken out, the net proceeds amounted to \$302.40. This has paid our debt to the Home Mission Society and leaves us a nice little margin with which to repair the building. We will repeat this program next year if we can secure a suitable piece of ground, and we recommend the plan to other churches in similar circumstances. — JOHN HOWLAND, Pastor.

SWEDES IN NEBRASKA

Rev. A. Lagerquist, Corresponding Secretary of the Swedish Baptist Conference of Nebraska, says: "Surely it is a privilege to work for Jesus. Happiness increases as the days and years go by. Over 10,000 of my people live in Omaha and vicinity, but the majority of them have no time for anything connected with religion. Yet my work is encouraging, for our services are well attended, and the prayer meetings grow in spirit and in interest. One Thursday evening a young woman, not having peace with God, listening to the testimonies from the Christians and the Holy Spirit working in her heart, stood and said, 'I am a sinner and I came to know Jesus as my Redeemer.' She offered prayer with us and went home happy. She is now united with our church. We have had baptism four times and 20 have been welcomed to our church. The Lord has showed me wondrous and marvelous things in the past few months in the conversion of sinners and has given me many personal blessings. To Him be all the glory."

SCHOOL JOURNALISM

The *Waters Institute Journal* is a recent venture of Waters Normal Institute, a school for Negroes at Winton, N.C. Two numbers are before us, models of their class, well edited and of good appearance. They contain articles of general interest to the Negro as well as items concerning the school. Principal C. S. Brown is a "prodigious" worker and deserves to be congratulated on this addition to his equipment.

PROGRESS IN WESTERN WASHINGTON

During the past three years 15 churches have become self-supporting. At the beginning of this year 5 churches became self-supporting, 8 new fields were taken up, and 3 churches pastorless for two years were assisted. About two-thirds of the churches now upon our missionary schedules are new organizations or fields that have been resurrected.

Fifty-three missionary pastors, one summer student, three special workers, one pastor-at-large, one colporter, one evangelist and a general missionary have been under appointment. They have served 60 churches and 21 outstations, while the general workers have visited and strengthened 63 struggling interests.

Eight churches have been dedicated, costing \$48,650. Parsonages have been erected at Fern Hill, Badger, Cedarhome and Delta; 430 have been added to these missionary churches. These churches are doing their best toward self-support, and in spite of pioneer conditions raised \$13,550 for the salaries of their own pastors, and \$26,602 for all purposes.

We must not delay any longer to take up work at Kelso, Port Angeles, Brownsville, Kirkland, Bellevue, Lyman, Montesano and scores of other fields demanding immediate attention. A careful, tabulated statement of towns where work could and should be undertaken next year calls for \$25,000 appropriations, and there is no "padding" in this estimate.



Missionary Touring in New Mexico

BY REV. J. G. PULLIAM

On Oct. 12, in company with Rev. J. B. Purves, I left Melrose, New Mexico, and went north twenty-five miles to Perry schoolhouse, where I preached at 7 P.M., on "The Relation of Christianity to the Development of a New Country." We took an offering for the Board, at Roswell, and got \$9.25 in cash. Twelve persons came forward, as unsaved, to be prayed for. (Giving and soul-saving are consistent in the same meeting.) I am to return later to Perry for special gospel meetings. Next morning we had eaten breakfast and were on the road by sunrise. The man who partakes of the hospitality of these people must rise early

if he gets anything to eat. At 11 A.M. we had reached Kirk schoolhouse, twenty-five miles north from Perry. Here we ate dinner and spent the afternoon visiting.

Next day, Saturday, I preached at 11 A.M. Here I left Bro. Purves. The people at Kirk gave \$6.50 for missions. A brother took me sixteen miles south to McAlister, where there is a post office, a store and a schoolhouse, and where I found several Baptists, among them the owner of the store and the postmaster. I am to return and preach there, as I have other appointments at Ard schoolhouse near by. By previous appointment a brother met me at McAlister with two mules and a lumber wagon, and took me to his home, seven miles distant, where we ate supper and drove in the wagon to Perry schoolhouse. We gathered the wagon full of people on the way and took them to the meeting.

By previous appointment, Rev. T. G. Atwood of Taibau preached. I presided at the conference of the church and they called him as pastor to preach on Sunday in each month. I spent the night with the brother with the lumber wagon, and next morning, Sunday, we went in the same wagon to a house, seven miles distant, to a Sunday school convention, where I made the principal address. At noon, dinner was spread for all. Half the people could not get into the house for lack of room. I called together the Baptists and conferred with them about reviving their work at that place. Sunday night I preached again at Perry to a full house. Next morning my kind friend took me seven miles in his wagon to Ard, where I met Bro. Purves and we returned to Melrose.



An Active Superintendent

Dr. D. D. Proper, Superintendent of Missions for the Central Division, is very active, traveling from forty thousand to fifty thousand miles a year, but his health is robust and his spirit brave and true. He declares that he only wishes he had more time to give to the work that presses upon him so continually. His western trip in the late summer carried him over eight thousand miles and into seven states. His visit to the Indians included dinner with Mrs. Shows-ashe-goes and supper with Mrs. Long-bear, both of them famous cooks in their locality.



CHAPEL CAR AND COLPORTER

WHAT LAYMEN CAN DO

This letter from Mr. G. M. Fraser, superintendent of a copper belt railway company in Mason, Nev., shows what a small body of live Christians can do in a little community. After acknowledging the receipt of a box of Bibles for the Mason Baptist Church, Mr. Fraser says: "We appreciate very much this gift and can assure you that we shall always find pleasure in reciprocating. Five of us Baptists, all there are here, thought we should preempt the land, and for that reason wanted a church. We at once set about it, and now have a beautiful little \$2,500 structure nearly paid for, with exception of a \$500 loan secured from the Home Mission Society. A gift from that Society of \$500 helped us out very materially also. We have not as yet called a pastor, but will probably do so as soon as we are financially able, *i.e.*, after our building debt is out of the way. This should be within the next two or three months. In the meantime our little flock is maintaining Sunday school, and an evening service under the auspices of the Y.P.S.C.E. A number of us make short talks each Sunday evening and are thus able to keep up the interest. Nearly one-half of the population of our little town meet with us each Sunday evening, there being from 35 to 40 people present."

IN THE GATES

Michael Lodsins continues his effective work at Ellis Island, where he is one of the most successful missionaries, because of his knowledge of the Russian and other tongues and his tactful approach. He cannot find time to report his work, he says, because of the pressure of demands upon him. "I took my pen and paper," he writes, "and sat down to write, when a Lettish man who has been with us three weeks and could not find work begged me so heartily to go and help him look for work, that once more I put my paper aside and went to New York with him, and found a place on a farm, to

which I took him Saturday." That is certainly good missionary service. He goes on: "Thanks to God for the many blessings received and distributed. One day when I opened my Bible closet at Ellis Island, a young Lettish man came and asked me for a Lettish book, which he bought (a New Testament). Then I began to speak to the Russians and Poles about me, telling them about God's precious Word and what it meant to me. One after another came and wanted to buy the Bible, until I had sold nineteen Russian and three Polish Bibles. I feel glad to have been the means to help these many men, and put the Bibles into their homes, knowing the blessing it will be to them and to all around them.

One hot afternoon I went to a Jewish meeting in Broome Street and spoke, and when I had finished, six young Jewish men came to me earnestly and asked me if I thought that all the Jews need is to believe in Jesus Christ? I quoted several passages to them, both from the Old and New Testament, that without the shedding of blood there is no remission of sin or reconciliation with God but by Jesus Christ, the lamb that taketh away the sin of the world. They all seemed deeply touched, and as we shook hands said "God bless you," and went away thanking me. May God bless His holy Word to their hearts.

When coming away, I passed through a small park where the benches were packed with men. Among them I found some Russians and sat down and talked about their souls' salvation. When I was about to go, one of them wished to hear more and wanted to follow wherever I would let him. I took him into the home of one of our Russian families to show him what a great difference there is between believers and unbelievers. That same night he came in to our meeting and gave his heart to God.

Four weeks ago a Lettish man who had received my name and address from a Baptist pastor in Riga, Russia, came to my

home while I was at work in the city. My wife took him in and when I came home it was not long before I asked about his soul's salvation. He realized that he would have to be born again; and on June 25, when I led the service at Mariner's Temple in the absence of the pastor of the Lettish church—he being at the congress in Philadelphia—this man and four others professed conversion. It was a meeting not easily to be forgotten. These conversions stirred the people, and the power of the Holy Spirit came upon all.

I have just had a letter from a brother of the man Ostapruk, who was in a picture with me in *MISSIONS*. I have been corresponding with him for some time, about twelve letters; and today he writes me that he is converted and wishes to be baptized. He has gone from West Virginia to Ontario, and will be baptized there. So the good work goes on."

WORK IN SANTA RITA, N.M.

Colporter Wm. J. Gordon first visited the mining camp of Santa Rita, Grant County, in February, 1910, and conducted services at the schoolhouse; he has since visited the field every one or two months. In February, 1911, an evangelistic campaign was planned and I visited the camp with Mr. Gordon and his wife. They remained on the field about three weeks soliciting funds for a chapel. It was necessary to have a place for services before anything could be accomplished, as the schoolhouse was not well located for reaching the people. The contract was let and the house built in March following. We have a neat box house. There is no other church building in this great camp except a Roman Catholic. This field is the only one in southwestern New Mexico where the Home Mission Society will have a missionary at present. It is a great field. The Gordons have done heroic mission work here in the face of great difficulties. Had it not have been for their persistency and faith we should have no church here today. We organized the church with fifteen members, and a pastor was called. The Publication Society deserves great credit for the establishment of this work. It has furnished the money, and Colporter Gordon and his wife the faith, pluck and persistency. I assisted them for eight days

in a meeting just previous to the organization and culminating in it; and also baptized the first candidates ever baptized in this mining camp—a mother and two daughters, in an extemporized baptistry in a canyon near the church. — JAS. H. DAVIS, *General Evangelist*.

AMONG THE SWEDES IN ILLINOIS

Since I have now, through God's grace, finished my fifth year in the Bible mission service within Illinois and northern Indiana, I wish to send you an account of the mission we have in common. I have during this time not lost a single day on account of sickness. The greater part of the time I have given to personal work, going from house to house, distributing tracts, books, Bibles, and New Testaments, talking to the healthy and sick, praying to God for them, reading the Bible to them, and singing evangelical songs. We have mutually been cheered, and persons have in this manner been brought upon the road of peace and truth. I have visited Sunday schools, and procured for some of them Bibles and New Testaments in English and Swedish from our Publication Society, which has been kind enough, not only to present them but even to pay the express charges. One church had been shut for four years when I first came there with the Bible wagon, and now we have a flourishing Sunday school there. At another place I have succeeded in getting a church lot donated by a mining company. At the northern end of my field a young people's society has been organized, which is now in full activity. Many churches in want of a pastor have received help in the way of preaching and guidance. I have traveled 19,399 miles, sold 204 Bibles and New Testaments, sold 643 books, given away 32 books, 71 Bibles and New Testaments (not counting the Bibles given away to Sunday schools), preached 895 sermons, made 205 addresses, spoken to Sunday schools 185 times, visited 7,949 families, distributed 83,685 pages of tracts in different languages, distributed 382 circulars, baptized 13 persons, served at communion, written for papers, written one tract (many thousand copies of which will be printed) and gathered through collections \$440.70. — JOHN HEDEEN, *Colporter*.

AMONG THE OTHER DENOMINATIONS

The Reformed Church in the United States reports 1226 ministers for 1730 congregations and 297,116 communicants, or one minister for 242 people. This takes no account of the 100,000 Reformed people from Hungary, who have only 50 ministers, or one for 2,000.

Christ Church (Reformed) of Pittsburgh has made an every-member canvass and the church is now giving over three dollars a year per member for foreign missions, as one result. This is a mission church six years old with a hundred members.

The Protestant Episcopal Church is conducting, as part of its mission work in North Carolina, an industrial and agricultural school for white boys. The Patterson School, named for the donor of its many acres of farmland, has a very definite plan and ideal. It aims first to give poor boys a chance to go to a preparatory school and work their way through by outdoor labor; and second, to keep the boys out of the factories and on the farms. By three hours of work a day a boy can pay his way completely; and at the end of the usual number of school years he graduates ready for higher schooling if that is his ambition, or for profitable work in intelligent scientific farming. The success of the venture points the way to at least one sound method of mitigating the evils of congestion and slums.



Presbyterian Home Missions

The Presbyterian Board of Home Missions helps 1,784 churches with 75,000 members to exist in needy communities; supports wholly or in part 1,498 missionary pastors; makes Sunday schools possible for 100,000 children; keeps in use \$3,600,000 worth of church property occupied by 1,550 home mission churches; organizes about 100 new churches a year and helps 80 to 100 others to self-support. It also conducts a work in Cuba with 36 mission centers, 18 pastors and helpers, 1,600 church members,

30 Sunday schools, 1,750 Sunday school scholars, and 3 church edifices.

It has in Porto Rico 90 preaching stations, 31 pastors and assistants, 2,689 church members, 30 Bible schools with 2,264 members, 30 organized churches, 19 church and chapel buildings and 12 other buildings, including important hospital and medical equipment, a property valued at \$109,500. It provides in Alaska for a work with 20 churches, 14 ordained ministers, two candidates and six commissioned helpers, 1,200 communicants, and more than 1,000 Sunday school members.

It provides regular gospel services for over 10,000 men in the lumber camps of the Central Northwest alone, through Sky Pilots who also distribute several tons of magazines and other good literature, visit hundreds of sick, and in numberless ways minister to those in need. It maintains within the bounds of 19 states, among 50 tribes and parts of tribes of the American Indians, 103 churches, 71 preaching stations and 102 Sunday schools, served by 118 ministers and commissioned helpers, having communicant membership of 6,665 and an estimated adherence of over 17,100 Indians.

It equips the department of Immigration, with its careful and special study of races and communities, practical work, informing literature, and increasing roll of missionaries.



Siam Becoming Modernized

Siam with population of 6,686,846, has reached a rank worthy of consideration, according to the United States consul general at Bangkok, who is home on vacation. He says Bangkok has a population of over 700,000, including about 2,000 Europeans. The city is wideawake, and has had its aviation thrills among the other very latest modern improvements. The heir presumptive to the throne, Prince Chakrabhongs, went up as a passenger on one of the aerial flights. The king of Siam is described as a progressive, eager to adopt all real improvements. English is the court

language, and the king's chief adviser is a Chicagoan. Another American has introduced modern methods of farming and is chief executive for the Minister of Agriculture. The government is starting free schools. All this is favorable to the spread of Christianity. Buddhism has a hold on the illiterate masses, but the country is in a condition of metamorphosis. The educated classes are stirred by new national aspirations and, losing faith in the ancestral religions. The Northern Presbyterians have two missions, one to the Siamese, the other

to the Laos-speaking Thai in the north. The Presbyterian Laos Press in North Siam is the only one printing the Laos language. Formerly the London Missionary Society and the American Board had missions in Siam, as our Foreign Mission Society had also, dating back to 1833. Our work is now under the South China Mission, and consists principally of Sunday services in the new chapel in Bangkok, with preaching by a South China pastor when one can be had. The Presbyterians are pressing the educational and medical missionary work.

FROM THE EDITOR'S NOTE BOOK

The disposition among Chinese on the lower China coast to prefer Chinese to foreign made articles is said to be increasing, especially on foreign style goods. At Foo-chow and Canton "national goods protection" societies are forming to stimulate this movement.

The government of Moro is establishing a series of trading stations in that Philippine Province to encourage the Moros and wild tribesmen to become thrifty by affording them a ready market for their produce. These stations not only involve considerable home trade under government auspices, but also direct import and export trade. Opportunities will probably offer in the sale of cotton cloths, crockery, hardware, cotton yarn, canned goods, and rice, as well as all novelties which may appeal to the Moros.

The Philippine Government is planning to establish a model rubber plantation at Iwahig penal colony, planting 200 acres as the initial step.

Rev. J. S. Adams writes from Shanghai that his son Sidney will remain at Hankow as long as this is permitted. He has rendered service as interpreter "in preventing misunderstandings between revolutionary and other Chinese and the volunteers" who are guarding the foreign settlements.

As respects mission properties at Hanyang, Mr. Adams writes that "both parties are professing to protect the churches and have

done so to the present," but that our property is in the direct line of fire from batteries and gunboats.

The next World's Sunday School Convention is to be held in Zurich, Switzerland, between June 25 and July 12, 1913. This will be the seventh world gathering, the last being held in Washington.

Vera Cruz, the principal port of Mexico, has doubled its population the last twenty years, having now about 50,000. There are a million people in the consular district, which includes towns of some importance like Orizaba, Jalapa, and Cordoba. Superintendent Brewer has done some missionary prospecting in this section. Vera Cruz has constructed an artificial harbor costing \$15,000,000, has good water and drainage, electric lighting, five miles of asphalt streets, a three-line trolley system, two new parks, a new high school, and shows a large number of improvements.

In an effort to develop the trade of Porto Rico with the United States the insular government has established a Porto Rican Exhibit at 501 Fifth Avenue, New York, with a bureau of information for business men and also for tourists and others interested in agriculture and other industries of the island. The Porto Rican products are also sold at the exhibition rooms. Among the products are drawn work, guava jellies and other tropical preserves, coffee, etc.



Two Remarkable Missionary Stories

Sita, a Story of Child Marriage Fetters, by Olivia A. Baldwin, is a book that should find widest circulation. It tells of the native life in India in such wise as to inspire the missionary impulse in the reader—the impulse to do something in person or by proxy, to help change the sorrowful, pathetic, inhuman conditions still obtaining in pagan lands. *Sita* is well said to be the embodiment of struggling Hindu womanhood. Two American women who read it declared it to be the most effective presentation of the need of Christianity in India they had ever seen. Those who are looking for a story that has both charm and intensity of interest will find it here. The author is a medical missionary, thoroughly familiar with the scenes and experiences she depicts. (Fleming H. Revell Co.: pp. 353; \$1.25 net.)

Similar in subject but entirely different in treatment is *The Revolt of Sunderamma*, by Mrs. Maud Johnson Elmore, one of our own missionaries in Ramapatnam, South India, now published in book form, with capital illustrations in drawing. The value of the book is greatly increased by the appendix, which gives the explanations desired and the kind of information too often unavailable. In both books we have true stories of the life and destiny of the Hindu girl, with the possible rescue if the religion that degrades woman gives place to the Christianity that elevates her to queenship. Such works as these we cannot commend too highly, for they clothe the work of Christian missions with reality and take us into the very environment of a people without a true knowledge of God. Mrs. Elmore has done an admirable piece of work. The reader will perhaps wonder how many members there would be in our churches if it cost the sacrifice to be a Christian here that it does for a Hindu caste man or woman to become a Christian. (Revell: \$1.00 net.)

Books Worth Reading

Miss Ellen Glasgow has written a story entitled "The Miller of Old Church," which deals with the New South. The Old South is represented as still surviving in some individuals clinging to life "with the amazing tenacity of chronic invalidism;" and with this Old South Miss Glasgow shows great sympathy, but she is no less sympathetic with the New. The volume has chiefly to do with the interplay of social classes of white folks, and it is of interest to the student of Negro development because it shows some of the conditions around which, in the South, that development must take place. Mr. Horace Traubel in the *Philadelphia Conservator* declares that Miss Glasgow gives here "the soul of the South, the old South, whose sun is set, the new South, whose sun is rising . . . no longer a South of masters white and slaves black and white, but a South of people stirred by revolutionary democratic aspirations."

The Negro and His Needs, by Raymond Patterson. (Fleming H. Revell Co. \$1.25 net.) Valuable contribution to the subject, to be reviewed later.

The Chinese at Home, by J. Dyer Ball, of the Hong Kong Civil Service. Just issued by the Revell Co., \$2.00 net, illustrated. One of the most readable books, giving the home information one desires concerning the people and their customs. Excellent for missionary or Sunday school library.

The Real Palestine of Today, by Louis Gaston-Leary, is one of the most realistic and readable descriptions of the Holy Land yet given. Begin to read and you will go on, whether primarily much interested in Palestine or not. Finely illustrated, and in part reprinted from *Travel*. We welcome this volume from the house of McBride, Nast & Co., which has begun publishing books as well as periodicals. The Sunday school teacher will find this a book for large use.

Missions in the Magazines

The magazines for November and December contain many fine articles on the past, present and future of China. "The Future of China" by Sydney Brooks, in the December *Living Age* states the facts in clear, compact form. China is just now waking to national consciousness; it has been merely an empire of independent states. The late Dowager Empress realized that Western aggression must be met with Western methods and knowledge, so she instituted many reforms. Since her death there has been the same chaos that there was before she took a hand in the game. Now four reforms are necessary: (1) a strong centralized government; (2) complete financial reorganization; (3) the creation of a War department; and (4) provision for the national supervision of education. The November *Current Literature* deals chiefly with the fear of the intervention of Japan and the widespread belief among the Chinese that the Manchus must go from Peking. "In the tea-houses of the capital today men talk openly of an ancient prophecy which foretells that the Ta Ching dynasty will come to an end in the 'Keng Shen' year, that is to say in 1920." In an article entitled "The Passing of the Manchus," in the *North American Review*, Stephen Bonsal sets forth his belief that Western culture is at the bottom of the whole trouble; for fifteen years ago there was only one paper, the *Peking Gazette*, now there are 300 dailies, and it is the newspapers that have spread the doctrine of revolution. The Manchus were originally able men, he says in his discussion of the Manchu government, but they have seriously deteriorated, and now the leading men in the Empire — Liu Kun Yi, Yuan Shi Kai and others, are all Chinese. The *Fortnightly Review* has an interesting paper by J. Ellis Barker on "Dr. Sun Yat Sen and the Chinese Revolution." The writer gives his personal knowledge of the man, furnishing a good insight into the nature of the wonderful organizer of the revolution.

"System," a story in *Blackwood's*, contains a highly amusing account of the failure of a colonel in the army in his attempt to teach system to Burmese cartmen. The December *McClure's* has another of Lucille Van Slyke's charming stories of Syrian childhood

in New York. This time it is based on the legend of the camel blest by the baby Christ long ago which visits Syrian children at Christmas time.

"Economic Pressure and Its Inevitable Results," is the second installment of Jane Addams' contribution to *McClure's*. She emphasizes the constantly increasing number of working girls, until now 59 per cent of the young women in the United States between the ages of sixteen and twenty are engaged in some useful occupation. The small wages of these girls, however, have no relation to the standard of living they desire to maintain; consequently it is often a great temptation to them to increase their finances by illicit means. To protect these girls she proposes that the state should afford them some help and oversight during the six and a half years after leaving school, which is the average length of time a working girl is employed.

"The Heathen Invasion of America" in *Current Literature* calls attention to the fact that while we are sending missionaries to the heathen lands the Orientals are invading our country with their doctrines. These foreign religions appeal most to women, or as the writer says, "Eve is eating the apple again." Now there is in New York alone a Vedanta society with more than 5,000 women as members. Seattle has its Buddhist temple, San Francisco its Hindu temple, Los Angeles a temple where Krishua reigns supreme, and Lowell and Chicago have temples for the worship of Zoroaster. These religions threaten domestic happiness and bring with them insanity and death.

The Outlook for Nov. 25 has an appreciation of John R. Mott, the organizer of the World's Student Christian Federation, by Joseph H. Odell. In connection with Mr. Mott's work he says that foreign mission work is no longer guerilla warfare but an organized campaign. He then sums up Mr. Mott's character: "He is a superlative optimist; he says the world can be conquered in a generation if Christians will put their brains and time and money and prayers into the task. And perhaps more than any other man he is bringing it to pass." All missionary enthusiasts would appreciate the article, and those who are not interested in missions would surely profit by reading it carefully and thoughtfully.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for eight months ending November 30, 1911

| Source of Income | Budget for 1911-1912 | Receipts for eight months | Balance Required by Mar. 31, 1912 |
|--|-------------------------|------------------------------|---|
| Churches, Young People's Societies and Sunday Schools (apportioned to Churches) | \$515,384.92 | \$111,358.11 | \$404,026.81 |
| Individuals (estimated) | 230,000.00 | 41,668.01 | 188,331.99 |
| Legacies | 79,570.00 | 27,078.88 | 52,491.12 |
| Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated) | 98,762.00 | 46,187.31 | 52,574.69 |
| Total Budget as approved by Northern Baptist Convention | \$923,716.92 | \$226,292.31 | \$697,424.61 |

Comparison of Receipts with those of Last Year First eight months of Financial Year

| Source of Income | 1910-11 | 1911-12 | Increase | Decrease |
|--|--------------|--------------|-------------|-------------|
| Churches, Young People's Societies and Sunday Schools | \$100,442.64 | \$111,358.11 | \$10,915.47 | |
| Individuals | 29,966.86 | 41,668.01 | 11,701.15 | |
| Legacies | 35,923.14 | 27,078.88 | | 8,844.26 |
| Income of Funds, Annuity Bonds, Specific Gifts, etc. | 69,665.55 | 46,187.31 | | 23,478.24 |
| | \$235,998.19 | \$226,292.31 | \$22,616.62 | \$32,322.50 |

American Baptist Home Mission Society

Financial Statement for eight months ending November 30, 1911

| Source of Income | Budget for 1911-1912 | Receipts for eight months | Balance Required by Mar. 31, 1912 |
|--|-------------------------|------------------------------|---|
| Churches, Sunday Schools and Young People's Societies (apportioned to Churches) | \$353,792.36 | \$71,521.49 | \$282,270.87 |
| Individuals | 150,000.00 | 3,060.25 | 146,939.75 |
| Legacies, Income of Funds, Annuity Bonds, etc. (estimated) | 175,292.00 | 126,969.28 | 48,322.72 |
| Total Budget as approved by Northern Baptist Convention | \$679,084.36 | \$201,551.02 | \$477,533.34 |

Comparison of Receipts with those of Last Year First eight months of Financial Year

| Source of Income | 1910-11 | 1911-12 | Increase | Decrease |
|---|--------------|--------------|-------------|----------|
| Churches, Sunday Schools and Young People's Societies | \$66,503.52 | \$71,521.49 | \$5,017.97 | |
| Individuals | 3,322.28 | 3,060.25 | | \$262.03 |
| Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. | 112,589.80 | 126,969.28 | 14,379.48 | |
| | \$182,415.60 | \$201,551.02 | \$19,135.42 | \$262.03 |


American Baptist Publication Society

Financial Statement for eight months ending November 30, 1911

| Source of Income | Budget for 1911-1912 | Receipts for eight months | Balance Required by Mar. 31, 1912 |
|---|-------------------------|------------------------------|---|
| Churches, Young People's Societies, Sunday Schools (apportioned to churches) | \$111,304.25 | \$48,642.42 | \$62,661.83 |
| Individuals (estimated) | 21,800.00 | 6,362.54 | 15,437.46 |
| Legacies, Income of Funds, Annuity Bonds (estimated) | 51,273.88 | 25,418.51 | 25,855.37 |
| Total Budget as approved by Northern Baptist Convention | \$184,378.13 | \$80,423.47 | \$103,954.66 |

Comparison of Receipts with those of Last Year First eight months of Financial Year

| Source of Income | 1910-11 | 1911-12 | Increase | Decrease |
|---|-------------|-------------|------------|----------|
| Churches, Young People's Societies and Sunday Schools | \$49,628.51 | \$48,642.42 | | \$986.09 |
| Individuals | 4,403.95 | 6,362.54 | \$1,958.59 | |
| Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. | 23,280.29 | 25,418.51 | 2,138.22 | |
| | \$77,312.75 | \$80,423.47 | \$4,096.81 | \$986.09 |



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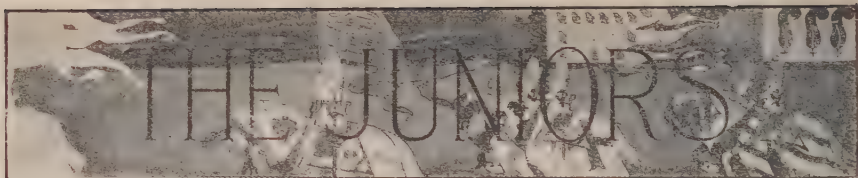
Financial Statement for eight months ending November 30, 1911

| Source of Income | Budget for 1911-1912 | Receipts for eight months | Balance Required by Mar. 31, 1912 |
|--|-------------------------|------------------------------|---|
| Churches, Sunday Schools and Young People's Societies (apportioned to Churches) | \$149,082.00 | \$47,916.98 | \$101,165.02 |
| Individuals | 30,900.00 | 2,837.28 | 28,062.72 |
| Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated) | 31,800.00 | 26,679.03 | 5,120.97 |
| Total Budget as approved by Northern Baptist Convention | \$211,782.00 | \$77,433.29 | \$134,348.71 |

Comparison of Receipts with those of Last Year
First eight months of Fiscal Year

| Source of Income | 1910-1911 | 1911-1912 | Increase | Decrease |
|---|-------------|-------------|------------|----------|
| Churches, Young People's Societies and Sunday Schools | \$41,684.24 | \$47,916.98 | \$6,232.74 | |
| Individuals | 959.02 | 2,837.28 | 1,878.26 | |
| Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. | 25,281.48 | 26,679.03 | 1,397.55 | |
| | \$67,924.74 | \$77,433.29 | \$9,508.55 | |

When you write to Advertisers, kindly mention MISSIONS



A Child's Life in China

The holidays for the Chinese gods are also days of intense pleasure and excitement for the children. How the boys shout and jump as the images of the gods are carried through the streets in palanquins gorgeous in lacquer and gold, while the people crowd one another, burning incense and setting off firecrackers in their anxiety to honor the god.

Little by little the boy begins to understand that he has a very definite part to play in this heathen life, for he is welcomed as the perpetuator of his family and the one who is to keep up the worship of the ancestral spirits by means of which the peace of the living and the dead alike is insured; while the girl learns that she has a share in the religious devotion and prosperity of the family into which she will marry. These children live in an atmosphere of heathen worship and feasts—they are taught that every feast day is connected with some special god whom they must worship, and illness, famine or death will fall upon the family if they fail in their devotion. Not only that, but as the boy grows older, the fruits of his garden—his sweet potatoes, beans, even his land—everything is taxed to help pay for the feasts made to the gods. Again on the fifteenth day of the seventh moon of every year the boy will be called on to help provide for a feast for the disembodied spirits which are then released for a time by the opening of the gates of the under-world. Great platforms which serve as tables are set up on the top of a high hill. Vegetables, fruits, sweetmeats, whole carcasses of pigs and goats are spread in the greatest profusion upon these gigantic tables; idol mediums are at hand to give exhibitions of the power of the god—climbing ladders, the rungs of which are sword blades, walking barefoot along a path strewn with live coals or lying with bared back on a bed of spikes. On the final, festive day every one is permitted to help himself to the food and

the feast ends with a free-for-all fight. Small wonder that children brought up in such an atmosphere believe that idolatry is the purpose of life and that it is difficult for them to break away from such customs.



More About Hopis

DEAR JUNIORS: The Junior page last month was devoted to Hopis—their traits and traditions. Would you not like to hear more about them? Have you heard of the Red-headed Man? Miss Mary McLean of the Sunlight Mission, Toreva, Arizona, told me this strange story. She said that the Hopi grandmothers teach the little folks that a Bogie man lives on those rocky cliffs and guards the villages. On moonlight nights he may be seen digging among the graves of their dead. He has very red hair and carries a bag as red as his hair in which he is supposed to put the children who have been bad that day. So it is not wise for any of them to stir out of their homes. Miss McLean said they have a dreadful ceremony to initiate the one who represents the Red-headed Man. He is chosen from the tribe and forced to stay three nights among the graves, digging into them to release the spirits so that they can enter into him. She said the office is exceedingly hard to fill. One who was to have been the great personage ran away and went to school rather than be forced to go through the ordeal. The next in succession was a bright boy only twelve years old. He declared he would not do it. Had he been forced to enter the graveyard Miss McLean and the boys' teacher would have shared with him his lonely vigil.

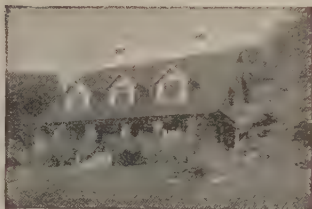
Are we not glad that through the gifts of God's people supplemented by the offerings from the girls and boys we can have these brave missionaries among these strange and interesting people? We want to help them to know Jesus Christ as their Saviour and Lord. Your friend,

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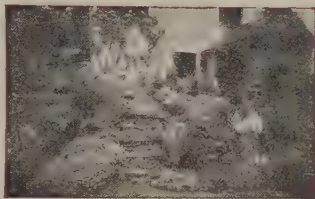
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As a society the women of our church are strongly in favor of the union of the woman's magazines, *Helping Hand* and *Tidings* with *MISSIONS*. How would some more suggestions in *MISSIONS* forward that end?

Mrs. E. F. MEECH, *Lansing, Mich.*

ONE CANVASSER'S EXPERIENCE AND HOPE

Several of the ladies take the women's missionary papers and hence do not feel that they can take *MISSIONS*. I am looking forward to the time when all three will be consolidated, which will be another step in the right direction. Some of the ladies have expressed to me their wish that such a plan might soon be accomplished.

CORA F. BARDEN, *North Attleboro, Mass.*

THERE IS NO DOUBT NOW

Under editorial in your February number appears an article "An Ideal." I want to express myself to you as most heartily in favor of this union of our periodicals. *MISSIONS* is now a splendid magazine, and when I suggested to Mrs. Montgomery with other friends to drop our *Helping Hand* and ask for pages in *MISSIONS* to voice our special reports and work, she assured me you would not favor such a move. I have *MISSIONS*, *Helping Hand* and *Tidings*; if these last could be condensed into pages in *MISSIONS*, I think women would have a better reading of the essentials.

CAROLINE B. CHAPMAN, *Montclair, N.J.*

CAN'T COME TOO SOON

MISSIONS is superb. Let's hurry up and combine with the Ladies' Magazines. That would be great. The thought is inspiring. Emphasize it "heap much."

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I was delighted with your editorial in which the proposal of marriage of *MISSIONS* and *Tidings* and *Helping Hand* occurred. The wedding day cannot come too soon to please many of us who are subscribers to the three magazines. We believe there is no sufficient reason why we should not have just one missionary periodical.

Mrs. FRANK DURHAM, *Emporia, Kan.*

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I cannot refrain from expressing my satisfaction with this splendid magazine. Every number is rich. I like, too, to hear about one magazine for all, as the editor presented it this month. Welcome the day! in my humble opinion.

GERTRUDE S. PEASE, *Quincy, Ill.*

ONE WOULD WIN ALL

I have been hoping our ladies would form a *MISSION* club, but they all seem to be taking *Helping Hand* and *Tidings*. I, too, take these, but wish they were all in one book.

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Vol. I. No. 1.

January 1912

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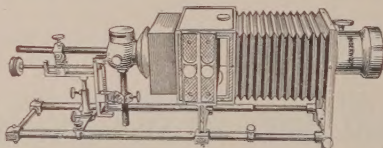
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